The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 48.—WHOLE NUMBER 984

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Daily Public Worship.

PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's " . . . . . 8 "
4 P. M. on Fridays.
" Church of the Annunciation, 8½ " " 4 "
" " " Holy Communion, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... 9 A. M. and 5 P. M.
" Church of the Holy Apostles, . 9 "
" Grace Church Brooklyn Heights, 9 " " 4 "

Calendar for January.

25. The Conversion of St. Paul.
27. Septuagesima Sunday. Third Sunday before Lent.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called— The Purification of St. Mary the Virgin.
3. Sexagesima Sunday—Second Sunday before Lent.
10. Quinquagesima Sunday—Next Sunday before Lent.
13. The First Day of Lent, commonly called Ash-Wednesday. [Proper Psalms instead of Psalms for the day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
17. First Sunday in Lent.
20. }
22. } Ember Days.
23. }
24. Second Sunday in Lent. St. Matthias the Apostle.

Poetry.

For the Churchman.

To my Infant Daughter on her Baptism.

The seal is on thy forehead, love;
The cross upon thy brow;
And holy prayer to God above
Is breathing o'er thee now;
An offering to that God in Heaven,
Our precious first-born we have given.

We cannot draw the future's veil,
And look, dear one, for thee,
Into the shadowy gloom beyond,
Upon life's billowy sea.
We know not if thy coming years
Be bright with smiles or dim with tears.

But we have given thee to God.
Be *His* the guiding arm,
To keep thee 'mid life's tempest waves,
And shield from every harm.
Be *His* the spirit to control;
His smile the sunlight of thy soul.

And *we* may watch thy infant steps,
And gently guide them here;
With the bright hope to cheer our hearts
'Mid every troubling fear,
That *He* to whom our child is given
Will lead her safely home to Heaven.

C. E. T.

Selected Matter.

(From the Church Review.)

Moehler's Symbolism.

(Continued.)

But the possibility that the Trentine dogmas might not appear to be coincident with the ancient tradition of the Church *did* flit across the mind of Moehler, and he has endeavored to bridge over the gap between ancient tradition and the teaching of Trent. His bridge is the famed one of developement (p. 361): "For, everything that the human mind hath received from an external service, and which is destined to become its property, wherein it must find itself perfectly at home, must first be reproduced by the human mind itself. The original doctrine, as the human mind had variously elaborated it, exhibited itself in a much altered form; it remained the original, and yet did not; it was the same in substance, and yet differed as to form. In this process of the developement of the Divine Word, during the Apostolic age, we may exalt as high, and extend as wide as we please the divine guidance, given to the disciples of Christ; yet certainly without human cooperation, without the peculiar activity of man, it did not advance of itself. As in the good work of the Christian, free-will and grace pervade each other, and one and the same undivided deed is at once divine and human, so we find this to be the case here." We remark upon this passage from Moehler, that the reproduction of the original doctrine by the human mind, the conception, the elaboration of it by the human mind is not the same thing with the original doctrine itself, and unless the reproduction or elaboration proceeds under the inspiration of the Spirit, its statements and results have no more authority than they derive from their true and real dependence upon the doctrine, about which they are employed. The Apostles and writers of Scripture, elaborated Christian doctrine under the inspiration of the Spirit, and, of course, their statements have the authority of revelation. The determinations of the Nicene Council about the person of Christ, are deduced from the doctrine laid down by the Apostles, and are *in* that doctrine, and they are therefore to be received as Articles of the Faith, being proved by the statements of the inspired writers.

Moehler after the passage above quoted, goes on to say "the same would not fail to hold good, even after the death of the Apostle, even after the Gospels and Epistles were written; and whatever else we include in the canon of the New Testament, were already in the hands of the faithful. When in the manner described, the Church explains and secures the original doctrine of faith, against misrepresentations, the Apostolic expression is necessarily changed for another, which is the most fitted alike clearly to set forth and reject the particular error of the time. As little as the Apostles themselves, in the course of their polemics, could retain the form wherein the Saviour expounded His divine doctrine, so little was the Church enabled to adhere to the same. If the evangelical doctrine be assailed by a definite theological system, and a terminology peculiar to itself; the false notions cannot by any means be repelled in a clear, distinct, evident, and intelligible manner, unless the Church have regard to the form of the error, and exhibit its thesis in a shape, qualified by the garb wherein the adverse doctrine is invested, and thus render itself intelligible to all contemporaries. The origin of the Nicene formula furnishes the best solution to this question. This form is in itself the human, the temporal, the perishable element, and might be exchanged for a hundred others. Accordingly, tradition often hands down to later generations, the original deposit in another form, because that deposit hath been entrusted to the care of men, whose conduct must be guided by the circumstances wherein they are placed." This is clear, admirable, and true. But in adapting the form of doctrine to changing circumstances, the Church must hold inviolate the doctrine, and must therefore ever use and consult the means for preserving and ascertaining it, Scripture and universal tradition of the truth of Scripture, which God has provided. But Moehler, as usual, goes on to make an application of the train of just remark above quoted to a most illegitimate purpose. He says, "lastly, in the same manner as in the Apostolic writings, the truths of salvation are laid open with greater clearness, and in all their mutual organic connection; so, in the doctrine of the Church, the doctrine of Scripture is ever progressively unfolded to our view. Dull, therefore, as it is, to find any other than a mere *formal* distinction between the doctrine of Christ and that of his Apostles; no less senseless is it, to discover any other difference between the primitive and the later tradition of the Church. The blame of this formal difference arises from overlooking the fact, that Christ was a God-man, and wished to continue working in a manner conformable to His two-fold nature." This, at least, is *plain*. There is no more difference between the traditions of Trent and those of the Ancient Church, of Nice, of Ephesus, and of Chalcedon; there is no more difference between the creed of Pius IV, and the creed of that General Council, which forbade, under penalty of deprivation, if they were clergymen, and anathema, if they were laymen,* "any one to set forth, write, or compose any other creed than that which was determined by the Holy Fathers at Nice in the Holy Ghost, * * or adduce, or present it to those who are willing to be converted to the knowledge of the truth, either from heathenism or Judaism, or any heresy whatsoever," than there is between the doctrine of Christ's own lips, and the teaching of his Apostles! Of what arrogance of assertion are these men of Trent incapable? To what lengths will they not go in the maintenance of their false position? If that position had been seen by the General Council of Ephesus, it could not have been more clearly indicated and condemned than it is in the decree above quoted. It is of such a position that Moehler says, that those who do not admit it to be primitive in essence, and different only in form from that of the Ancient Church, fall into their mistake from overlooking the truth of our Lord's Incarnation! "O Deus in quæ tempora nos reservasti," when men annex such monstrosities to the holy central truths of our religion. After this assertion, Moehler goes on to say, that as "the expositions of Paul touching faith and the power of the Gospel," were occasioned by the unenlightened zeal of the Jewish Christians for the law," as we must attribute to "the schisms in Corinth," Paul's "explanations of principles, in respect to the Church," as "the Gnostic and Manichean errors led to a clearer insight" into several specified doctrines, as "the Pelagian contest" opened up a clearer view of much important truth, so "Catholics" have gained by the errors of Protestants, and, since the Council of Trent, have stood on a more shining summit of Cristian knowledge, than even *they* had attained before! Macte virtute puer,—was the exhortation of the old Roman to one who was on a similar progress with that of the Romish Church in the days of Trent. It requires more than the assertion of Moehler to establish any connexion of the baleful fruit of Trent, with the root and fulness of the tree, which Christ hath planted; or to show that the Trentine developement is *like* that developement of the doctrine of the Apostles and Evangelists from the Divine Word, and of true Catholic teaching from the doctrine of the Apostles and Evangelists, to which he compares it. The difference of the two kinds of developement, is well explained by Vicentius Lirinensis.† "It is right and consistent that of the increase of wheaten teaching, we should reap a harvest of wheaten doctrine, the last and the first thus not differing between themselves. So that when in course of time any of those original seeds germinates and puts forth and is cultivated, there is notwithstanding no change in the properties of the germ; there may be additions to its forms, appearance, and distinguishing characteristics, but it retains the same nature of its kind, whatever that may be. For God forbid, that those plants of Catholic sentiments should be changed into thistles and thorns," (as they were at Trent,) "God forbid, I say, that in that spiritual paradise, from stocks of cinnamon and balsam, darnel and aconite should be suddenly found to shoot," (as in the creed of Pius appended to the Nicene creed.) * * * "For that those primitive doctrines of the heavenly philosophy should, in process of time, be more neatly dressed out, trimmed and polished, is admissible; but not so, that they should be altered." Moehler first captivates us with a view of the growth of‡ "the seed of wheat in the field of the Church," of "the rose plants of Catholic sentiments, and then exhibits, as specimens of this culture, those "thistles and thorns," the decrees of Trent. He speaks of the "dressing out, trimming, and polishing of the heavenly philosophy," and then shows as the result, the *new* and vain wisdom of the innovators of the Romish Council. He quotes the caution of Vincent, that there should be "*progress* of the faith, not *change*," and then produces to illustrate this "progress," the tamperings of the Trentine Fathers with holy, ancient truth. He concludes his section on Developement by asserting (p. 363) "the necessity of a living, visible authority which in every dispute can with certainty discern the truth, and separate it from error." But it will be more than any Romish controversialist has yet adduced, which would persuade us to surrender ourselves to an authority that avowedly shuts its eyes to the outward light, in which itself professes to walk, because it declares that this light is in itself, and which requires us blindfolded to follow its guidance. Such is the position which Moehler himself assigns to the Church. We decline submission to such authority, because our Lord has cautioned us against blind leaders of the blind.

Moehler is singularly disingenuous in the view which he presents of the state of the departed, of Purgatory and of the Invocation of Saints and Angels, according to the doctrine of the Romish Church. He represents purgatory as a necessary consequence of the Romish doctrine of justification, since there must be, here or hereafter, that complete purification, which the justified must attain before admission into heaven. He is obliged also, to hint at Purgatory as a place of "punishment," but he keeps in the back-ground the teaching of Trent,§ that, in the temporal penalties, which are due after the eternal punishment of sin is remitted in the sacrament of penance, *we make a satisfaction for sins like that of Christ*, ("dum satisfaciendo patimur pro peccatis, Christo Jesu, qui pro peccatis nostris satisfecit, ex quo omnis nostra sufficientia est, conformes efficimur," are the words of the Council;) he leaves out of view also the universal teaching of the Romish schools, that the pains of Purgatory are the satisfaction, by the justified, of those penalties, which have not been remitted, by the blood of Christ, in the absolution of the Penitent. That is, the blood of Christ is not a sufficing satisfaction for sin, (though the Council of Trent *says*, "all our sufficiency is from him," in the very sentence in which it declares the necessity of other satisfasction in addition to his,) but those, who have received the benefit of his satisiaction, must still make up for its deficiencies by satisfactions of their own, either in this world, or in purgatorial fire. There is no wonder that Moehler shrunk from the avowal and the defence of this teaching, which is undoubtedly the teaching of the theologians of his Church. Indeed, he so artfully weaves together in his statement, the PURIFYING and the PUNITIVE character of Purgatory, giving by far the greatest prominence to the former, as well nigh to hide this teaching so hard to defend. He defends the practice of masses and prayers for souls in Purgatory, and he says, (p. 419,) "this custom may be proved to have been authorized by the practice of the primitive Church; and is, accordingly, revered by us as an Apostolic tradition." There is effrontery, indeed, in this assertion,—for he well knew that the prayers of the Ancient Church were for the Virgin Mary, for Prophets, Apostles, and Saints, who were relieved, and whom the Romish Church believes, to have been in rest and peace; and that these prayers did not at all contemplate those for whom they were offered, as being in a state of suffering. Purgatory we have seen to have been admitted by distinguished Romish writers as of late introduction in the Church.—Moehler says, "as to the mode of punishment, and the place which Purgatory occupies, the Church teaches nothing further; for she has, on this point, received no special revelations: and when we use the expression, "purifying fire," we employ it only in the usual figurative sense." He knew that the representation of the fire of Purgatory as fire differing only in duration from that of Hell, pervades the writings of the standard theologians of Rome. Bouvier, Bishop of Mans, writes, "the constant belief of the Latins is, that there is in Purgatory a material fire like the fire of Hell." Natalis Alexander says, "*According to the more probable opinion received* BY THE CHURCH, the fire of Purgatory is real and corporeal and nevertheless tortures incorporeal souls;" and Benedict XIV says, "the Church, in that anthem or offertory in masses for the dead, means the punishments of Purgatory; and calls Purgatory, Hell, because there is the same fire in both places." Moehler knew also, that Cardinal Perrone but expresses the universal belief of Romanists when he says "that some of those things which do not pertain to faith," although they be not defined, cannot be rejected without a mark of temerity; since not only *the common doctrine of theologians* concerning them (from which it is unlawful for any discreet Catholic to depart without most weighty reason,) is sufficiently known; but also THE SENSE OF THE CHURCH HERSELF, especially with reference to the severity of the punishments with which souls are tortured in Purgatory." And we have seen that Moehler himself admits that a doctrine generally received among theologians, may be grounded in the whole Catholic system, without a formal sanction from the Church. Now the Roman theologians generally receive the doctrine that the punishments of Purgatory are the same with those of Hell, duration only excepted, and they tell us that this is the more probable opinion received by the Church; and notwithstanding all this, Moehler tells us, "when *we* (that is, Romanists,) use the expression, "purifying fire," we employ it *only* in the usual figurative sense." The exposure of this statement would not be worth the space we have bestowed upon it, did it not plainly illustrate how reckless, and unscrupulous, and utterly unworthy of credence, Moehler is, in his controversial statements. He certainly renders apparent *his* belief, that the doctrine that the justified must be subjected to punishments, the same in nature with those of Hell, as an expiation of offences, for which Christ's satisfaction has not removed all liability, as "a revenge and chastisement for past sins," (to use the language of the Council of Trent,) from the consequences of which justification by Christ has not delivered us, was a doctrine difficult to maintain, and that "the better part of valor" in this case, was "discretion."

Equally disingenuous is he on the subject of the Invocation of Saints, or to use his own words —on "the intercourse subsisting between us and the triumphant Church." He declares that, to intercession on the part of the Saints for us, answers invocation for that intercession on our part; and that both are the result of our union in Christ, and redound to His glory. This is in brief, his representation. He entirely leaves out of view the addresses to the Saints sanctioned by Bulls of Indulgence, and those contained in the Breviary, the Missal, and in popular books of devotion, and which have often been adduced, which do not merely ask Saints and Angels, and the Virgin Mary, to intercede for us, but ask them directly for grace, for pardon, for protection, as God only should be asked. Moehler does not dare to mention or defend these, and yet he is in a position, in which he could not attack or condemn them, because they are authorized by his Church. We quote the language of Palmer to Wiseman, which represents the position of every Romish controversialist on this subject. "Romanists are continually assuring us, that they only invoke the Saints to pray for us to God, and that they are, therefore, most unjustly accused of idolatrous practices. I showed that it is an *authorized* practice in your communion, to pray to the saints in the very terms in which God is addressed; to offer them Divine honors, to regard them as fountains of grace; to place religious trust and confidence in them; to set them, in every respect, on a level with God. You had repudiated all such imputations; but when they were actually brought home to your communion, you at once stepped forward to express your approbation of all the most obnoxious expressions and practices that had been adduced, and to justify them by still more objectionable passages from spurious and forged writings."

[To be Continued.]

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* Council of Ephesus, Acts 6.
† Commonitorium, Cap. 23.
‡ Vincentius.
§ Sess. 14, Cap. 8.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XVII.—A UNITY POSSIBLE.

[Continued.]

We insist that this matter shall now be understood. Presbyterianism makes creeds. Popery makes creeds. The Church makes none. She would as soon think of making a Bible as a creed. She is only a Witness and a Keeper of the Creed of the Apostles. When the Reformation, whose "morning star" arose in England, in the person of Wickliffe, called the Church of England to her feet, and made her signals that the day had dawned, and that there was a work for her to do, she did not take her Bible and sit down, as sects did then, and as individuals do now, gravely to look for a religion. She did not take a sheet of white paper, as did Calvin and Luther and the Presbyterian divines, and presume, or dare, to write one word upon it, as her creed. She found the paper already written on, and part of it written on from the beginning. She could distinguish the ancient from the new handwriting. She erased from it, for ever, what Rome had added; she left in its ancient type what had been from the beginning. She did not add. She did not take away. She did not alter. She wrote articles, not in her creed, but in another place, simply to explain what she had done. And once more she stood on the ground, on which Universal Christendom stood, in one array, for six hundred years. She calls therefore her faith the Catholic or Universal Faith, and herself a Branch of the Catholic or Universal Church. It is the only Faith that ever was Universal; it is the only Church that can be shown to have been ever Universal. And as Popery has itself retained the Faith, but overshadowed it with additions, even beneath the rubbish of the Papal Church, and, if you please, of the Oriental Church also, still lies this guarded pearl, at this moment the Universal Faith of a Universal Church. The creed of Trent was never Universal. The creed of Westminster was never Universal. Neither was Popery. Neither was Presbytery. Yet, with all the glorious and manly and rightful Catholicity of the Episcopal Church, she has never ventured to *make a creed* She confesses to the world, and denies not, that she is but an earthen vessel for a heavenly treasure; the humble Witness and Keeper of "the Faith once delivered to the saints;" that she would no more presume to touch that Ark of Testimony, to steady it, when rocking over the rough places of the Arian heresy and the upheaving Reformation, than she would put forth her hand to tear down the pillars of heaven. The Apostles' and the Nicene Creeds —they are the creeds, O thou Church of my understanding and my heart! Simple, but sublime, brief, but sufficient; so brief they are, that they may both be printed on the palm of a Christian's hand; yet are they so sufficient, that the demon of Arianism, in the first great conflict of the Church, went out howling from her presence, and Popery herself did them homage in retreating before them out of England. It was a sublime spectacle—a multitude of priests and mitred heads assembled out of all lands, to hear and to bear the testimony of the Universal Church, for or against the teachings of Arius—Europe, Asia, Africa, all in agony for the result—yet the holy synod contenting itself with saying, not what was to be hereafter, but what *had been* from the beginning, in all places, the faith of the Church! Twelve centuries roll by, and again the mitred heads of an empire are in synod, and again the Church is in her agony; but she is again content to fall back upon the ancient faith, separating it only from the additions of Rome. Under the benign sway of this brief and simple creed, the Christian world was in one communion for six hundred years; and if the "thing that hath been is that which shall be," the Christian world may yet see fit to restrain themselves within the limits that this creed prescribes, or rather to walk forth into the larger liberty that this creed allows. It contains the essential faith, and nothing that is not essential—nothing of the worship of the host, or of dead men's bones, or of the immaculate conception, on the one hand—nothing of predestination and limited redemption and irresistible grace on the other. Alas! why did Rome encroach upon the liberty of private judgment, which that ancient creed allows to range, and to reach different conclusions, on a thousand matters of individual opinion? And why did Westminster or Geneva follow in the footsteps of the Trentish bishops? Liberty! where will you go to find it? Not to Trent; she legislates on everything, and leaves no room for private judgment. Not to Geneva; she legislates at equal length with the same detail, on nearly all mere matters of opinion. As there were divines at Rome that "shut up the terrestrial body of Galileo in a dungeon, for asserting the motion of those bodies that are celestial," so there were divines at Westminster that would hardly allow a man to be predestinated to salvation unless he should consent that infancy itself might by the Father of mercies be predestinated to perdition.

The case then presented to my my mind was simply this. The "Christian world" is found under three general varieties, Papal, Presbyterian, and Episcopal. In point of doctrine, the creeds of Trent and Westminster are too detailed, too unwieldy, too metaphysical, too unlike the creeds held universally by the primitive Church, to afford the slightest reasonable hope that the world shall ever embrace them. The Episcopal creed, on the contrary, is the undiminished, unenlarged, unaltered, verbatim et literatim creed of the first six centuries, the very creed which Polycarp in Asia, and Irenæus in Europe, and Augustine in Africa, preserved as the very bond of Unity, which sixty millions of Oriental Catholics acknowledge to this hour, which we find imbedded in strong foundations under the rubbish of Rome itself, on which the Church of England fell back in her great battle with the Papacy, and for which both Polycarp and Cranmer, fourteen hundred miles and fourteen hundred years apart, perished gloriously in the fires.

Let men, then, said I, go back beyond the times and the rise of both Popery and Presbyterianism, when the whole company of Christian men on earth, with a wisdom that we do not find but in ages of inspiration, were content with these short and simple symbols, which so properly, and with such happy results, permitted an infinite variety of opinion on minor matters, and safely left ten thousand things to an unfettered judgment. Let me shake off, said I, even if I myself believe them, the inflated creeds of Westminster and Geneva, of Augsburgh and Dort, of Trent and Rome, of Heidelberg and Saybrook, which all require of me more than all mankind can be expected to believe, and let me go back, with the Church of England and her daughters that already gird the globe, to the one faith and the one, holy, Catholic, and Apostolic Church, throughout the earth. They certainly hold out a reasonable hope of re-uniting the distracted world, on what is admitted by all sectarians, and by Papists too, to have been once, for whole bright centuries, the only creed of Christendom. Within the spacious enclosures of this creed the Methodist, as Mr. Wesley felt, may breathe with comfort, while an earnest liturgy will allow the loud amens, and warm ejaculations of the people. Beneath this vine the Calvinist may dwell in quietness, for the Church has had its Augustines, and its Henrys, its Scotts, its Topladys, and its Huntingdons. In these wells of salvation the Immersionist too may bathe, for the Church has ever preferred immersion in its theory and rubrics, and its more ancient fonts are large enough for dipping, and the common substitution of sprinkling (said to have been originally resorted to in extreme cases) may have been an innovation of that Popery, which has never feared to lay its hand upon the very sacraments. The foundations of this Church are wide—there is room for all—all who do not touch the short and simple faith. Thousands have in these days even questioned the divine right of Bishops, and yet have remained in her communion, rather than break the bond of love and unity. In the times of old, there were good men who deferred their own and their children's baptism to a late period of life, for fear of sins that might after baptism grieve unpardonably the Holy Ghost, imparted in that blessed sacrament; from which, perhaps, an extreme inference may be derived that even the Baptist might have sat down quietly within the Church, for the love of the brethren and for the sake of Unity, leaving his scruples to the influence of time, and there would have been none to harm him.

So long as men's minds are carried away with the undue magnifying of some small matter—immersion—election—rights of Presbyters—they are not in a position to see the force of this reasoning. We must rise higher—and yet higher—until we reach an elevation, from which we may be able to see the entire Church, the past and the present, at once. With toil and tears I climbed up myself to that elevation, so entirely above self, and the circle in which I stood. I saw the Church nowhere so lovely as in the past, when her creed was shortest. To me the influence was overwhelming. Here is the only creed on earth that was ever universal. It is an outline of the essential faith. It came from the Apostles. *It is the great protector of the right of private judgment.* Its principles—worthy of being written in letters of gold I will not say—but rather worthy of being written, as it was written, in the blood of the martyrs—"*in necessariis, unitas; in dubiis, libertas; in omnibus, charitas;*"—"in things essential, unity; in things doubtful, liberty; in all things, charity—is ample as the universe. Let me then go, I said, back to the ancient things, and re-possess myself of the ancient name—older than Wesley—older than Presbyterianism—older than Lutheran, Reformed, or Calvinist—aye, older than Roman. "*Christian* the name; *Catholic* the surname." On this foundation unity *is* possible; and on this alone is it *possible*. And on this rock still stands the Episcopal Church, inviting the world back to the "STATUS IN QUO ANTE BELLUM!"

Although I have written thus in seeming strains of hope, have I the least expectation that these visions of unity and brotherhood shall become, before long, a refreshing reality? Have I any hope that the great Presbyterian bodies of Geneva, and Germany, and Switzerland, and Denmark, and England and Ireland, and France, and Prussia, shall reconvene at Heidelberg, Geneva, Augsburgh, Dort, London, and Belfast, and restore, by acclamation, to His brow, the Crown of Glory which they have taken from the Son of God? Have I a hope that the Conferences, and the Associations, and the General Assemblies of America shall presently make overtures of return and reconciliation to the Ancient Church? No, none whatever. "There must first come a falling away"—that dark, chaotic, dismal period, which, although it must be short, is enough to make the good man tremble, as he looks into the page of prophecy, now almost legible in the signs of the times. We believe—we know—we see—that Presbyterianism will fall—is falling—has, in nearly all lands, fallen already from its hold through a Mediator on the skies, and is cast upon the earth covered with the awful leprosy of Rationalism; and the only hope we cherish for this generation, is to persuade men who may have eyes to see the flood that has already overflowed the fairest portions of the Presbyterian world, and will as surely overwhelm the residue, to escape with their sons and daughters into the Ark. The battle of the Church will not be fought with Presbyterianism, but with that brood of fancies which Presbyterianism hourly begets; perhaps not even with Rome, but with the frightful progeny that Rome, by the same process, engenders. Her battle will be with the great and terrible Anti-Christ, who shall appear, when the vintage of the earth shall be ripe for him to gather. The shock must come, and the Church will not be unprepared. She is at this moment industriously girding on her harness for some mighty task, to which the spirit of prophecy that is in her is evidently calling her. She, who in the dark ages could retain the faith, and in the eras of light could separate it from error, and amidst the change of the times can preserve it still intact, equally unharmed by the developments of Popery, and the progress of Protestantism, may look forward to the approach of Antichrist, and say, "The Lord that delivered me out of the paw of the lion, and out of the hand of the bear, will deliver me out of the hand of this Philistine."

"That great day of God Almighty"—who does not see its dawning? Who does not hear the tread of Gog and Magog on the mountains? Who does not see the banners moving, and hear the confused shout among the nations? Who does not see the towering head of Antichrist, rising "above all that is called God, or is worshipped?" O sectarianism! thou hast no shelter "in the day that shall burn as an oven!" Alas! the day is one of thine own kindling! Thank God, he has shown to one who is less than the least of all His mercies, the ancient foundations. I see their strength—I see their harmony—I see their Unity—I see their antiquity—I see their elevation above the light and darkness, the clouds and the tempests of this lower world—I see a baptized world standing in a former day upon them—I hope to see, when "that which letteth shall be taken out of the way," although it may not be until the Lamb shall have wiped all tears from our eyes, a baptized world standing on them again!

ONE OF THREE HUNDRED.

For the Churchman.

Case of St. Peter's Church, Ashtabula, Ohio.

ASHTABULA, OHIO, DEC. 9th, 1849.

To the Editor of the Churchman.

REVEREND AND DEAR SIR: I find under the head of "Domestic Intelligence," in a late number of your paper, (Nov. 3.) an extract from the Western Episcopalian as follows:

"OHIO CONVENTION.

"The following amendment to the Constitution was adopted:

"Any Parish may be suspended from the right of representation in the Convention, and its connection with the Diocese wholly dissolved by a vote of two-thirds of each order, whenever the same shall be deemed conducive to the interests of the Church.

"A memorial was read from the Wardens and Vestrymen of St. Peter's Church, Ashtabula.

"The memorial in respectful tone and kindly spirit, set forth that the Rector and Congregation had never taken part in the controversy between members of the former Vestry and the Bishop, and that on Easter-Monday last, an entire new Vestry was elected. The memorialists therefore respectfully request a repeal of the Resolution passed at the last Convention touching the case of St. Peter's Church, Ashtabula.

"The memorial was referred to a committee of five. On the third day of the Session, the committee reported, recommending the Parish to comply without delay with the substance of the terms submitted to them by the last Convention, reciprocating the spirit of the memorial, and expressing the hope that ere another year transpires, this difficulty will be terminated."

A portion of your readers Mr. Editor, it is presumed, would be gratified with something more full and explicit on the legislation referred to by the Episcopalian.

This object may be attained in part, by an inspection of the memorial itself in connection with the action of the Convention of last year.

Some reference however, to a few points in a late controversy of the Bishop with members of former Vestries is necessary to a better understanding of the subject.

"This controversy" as the Episcopalian rightly names it, was commenced by Bishop McIlvaine at his visitation in May, 1846.

Under form of an address to "Brethren" in general, publicly delivered to the congregation assembled in their church edifice, he admonished the members of the vestry of the year previous, and called upon the congregation to see that their conduct was rectified.

The persons thus publicly admonished were all communicants, had no previous notice, except rumor, of the Bishop's displeasure, no opportunity for explanation, or were apprised of his intentions. Nor had their pastor the Rector of the Church, been either notified of the proposed proceeding, or in any way consulted. The said persons, a part of whom were also members of the then vestry, soon after drew up and forwarded to the Bishop their protest against the address, in which they express an opinion, that under all its bearings and connections, it had not the sanction or force of an official proceeding, at the same time expressing a willingness and desire to be corrected by him either personally or through his Presbyter in charge, in any approved way known to the Church. The members of the then vestry considering themselves as invited by the Bishop to act in that character, soon after in a written communication also sent him, protested against the address in connection with other proceedings which they claim had operated injuriously upon the Parish, and pray for a change.

Those communications were written and intended for the consideration of the Bishop alone.

They were afterwards printed and circulated; not because such a proceeding in itself, was, or was not justifiable, but because the action thereon taken by the Bishop, after their receipt by him in manuscript, called for their publication. Such at any rate was the opinion of their publishers.

Nothing further publicly occurred until the session of the Convention of 1847, when the Bishop announced to that body, that he had declined reading the communication of the Vestry saving the bare signatures.

On the 4th day of July, 1848, he again visited the parish; informed the congregation that in the place of a sermon he should make them an Episcopal address. In this form he painted out the offences of the *Congregation*—1st, that the Vestry of '45 had ordered upon their parish records a document which in '46 he had informed them—"the members of the parish" was highly offensive to him; 2ly, that nine members of the parish, embracing their entire vestry, had in '46 written and published an opinion that his former address wanted the sanction and authority of an official Episcopal proceeding; 3ly, that the communication of the Vestry of '46 called their "Remonstrance" was highly objectionable; and 4ly, that they, the persons addressed "Brethren" were all responsible for the acts of the offending persons, inasmuch as they had elected Wardens and Vestrymen in part from their number, or had neglected to attend the Easter-Monday elections in sufficient numbers to prevent their election.

Alluding to his decision "not to preach the Gospel to them," he says, "its pearls of precious truths are not to be cast before a people in such a spirit, that I (the Bishop) "cannot quote the passage of Scripture, lest its peculiar language should make me seem to intend an unkind application."

The address concludes with—"I now give you all due notice, that if matters continue as they are until the meeting of the Diocesan Convention in September next, I shall, if Providence permit, lay the whole case before that Convention as the final authority for the discipline of a parish in its parochial relations."

During the interval between the 4th of July address, and the meeting of the Convention, several communications passed between the Bishop and members of the Vestry.

A copy of the 4th of July address (now in my hands) was obtained.

Before receiving it, a Committee of the Vestry enquired of him by letter, in general terms, what he, (the Bishop) required of the congregation collectively, of individuals personally, or of the Vestry as the Trustees for certain purposes of the congregation.

On receiving a copy of the address, they (the Committee) informed him that on examining it they find that the members of the parish at large are addressed, their motives and intentions towards him called in question, and the parishioners to be disciplined by the Convention; and he is pressed for instructions how he contemplated to have them (the congregation,) proceed, and what they (the members of the parish) were to do "to prevent matters remaining as they were."

The Bishop addressing himself to three members of the Vestry (a committee) says:

"I do not know that I need say more than that whether I address in letter or from the desk in a matter of *business* with which the Vestry are concerned, the parishioners or Vestry who represent them; I consider myself as addressing the same persons, inasmuch as the representative body acts in the name and by authority given by the parishioners."

Not far from the same time, the writer of this communication received a letter from the Bishop directed and addressed to him personally, from which he makes the following extracts:

"What the Convention would require, were the matter laid before that body, I do not know; perhaps it has gone so far that it ought to go before that *tribunal*,—but I *dislike the public exposure of such evils*. I am ready to settle this without the action of the Convention, if it can be done consistently, with a due regard to *myself*, my office, and the *discipline of the Church*."

Of the Wardens and Vestrymen of the Corporation, trustees for the property of the parish, and for contracting with the minister, he says:

"I can expect nothing less than that body give me the assurance that first the pamphlet issued by the members thereof, and which they ordered to be entered on the records of the parish has never been so entered, or will be removed; 2ly, Recall that whole proceeding wherein my first address to the parish is treated as unofficial; 3ly, Take back entirely, so far as it can be done, by a printed and circulated document, the pamphlet entitled "Remonstrance."

A committee appointed by the Vestry entreated the Bishop to abstain from further public agitation as in disturbance of the quiet system of the Church for the government of a congregation.

They press upon his consideration what they had never heard called in question, that a congregation with a Rector is under his government, subject to the fatherly advice and supervision of his bishop, while both act in subordination to the laws of the Church. They tender their testimony as witnesses, that the congregation had taken no part in the matters complained of. That the first published document, although at the time of publication a record of the parish, and intended and ordered to be transcribed by a clerk into a book for preservation, had been kept back on account of mere rumor of his displeasure. In fact the record made and in existence at the time of publication had been destroyed long before his first address. They further assured him of the fact, that the Easter-Monday elections of the parish had never been influenced either way, by said controversy, but conducted wholly without reference to it. They further press upon his consideration, that Wardens and Vestrymen in Ohio are mere creatures of Canon, and cannot by its provisions bind the congregation, except in employing a clergyman for the time being, buying, selling, and taking care of property of the parish, and other like secular duties. That the statement in their memorial that its authors were Wardens, &c., was at best a bare certificate of character, and given in proof that their statements and remonstrance were entitled to be heard by their Bishop.

The Convention assembled at Columbus, September following the 4th of July address, to which body the discipline of "the members of the parish" was by the Bishop committed.

A committee was appointed to take the case in hand.

The Rev. Dr. Smallwood drew up, presented, and read their report.

It proposed resolutions to the effect, 1st, That the conduct of the parish meets with the disapprobation of the Convention; 2dly, That the Canon of the General Convention requiring bishops to visit parishes periodically, be, so far as this parish was concerned, suspended; 3dly, That the parish be suspended from representation in the Convention.

The report was debated. I was a Lay Delegate from this parish, but owing to bad health was not present at the time of the argument of the Rev. Lloyd Windsor hereafter alluded to. I however, heard the remarks of Judge J. R. Swan and the Rev. Dr. Brooke.

Judge Swan was understood to say, that from the report of the Committee, he thought there were members of the parish who ought to be punished; but had not heard the argument of Mr. Windsor answered, and doubted the authority of the Convention to act in the case.

The Rev. Dr. Brooke was understood to define his position in these or words of the same import, "he was in favor of the largest Protestant liberty, *and had rather be annoyed by such a parish* twenty years, than violate his Protestant principles."

He said he would be content for the present, to move that the report be re-committed, with instructions to strike out the suspension from representation. He would however, at a proper time, move that the Constitution be amended to the effect "that any parish may be suspended from the right of representation in the Convention or *wholly* dissolved by a vote of two-thirds of each order whenever the same shall be deemed conducive to the interest of the Church."

The Doctor accordingly made his motion for re-committment (carried), and at another time gave notice of his proposed amendment to the Constitution.

The Rev. Mr. Britton and others, were understood to say, that they thought that the Convention might express an opinion.

The Rev. Mr. Winthrop, Rector of St. Paul's, Norwalk, made a stirring speech on the occasion. He discussed with much animation the law of partnerships, vindicated with great force, free trade and sailor's rights, gave cogent reasons why the last war with England as a question of right with us should be set at rest forever, and concluded with apt and striking parallells between the present relations of the Diocese and parish, and those under like circumstances between Independent States and partners in trade.

The orator seemed to insist by way of application, that as a violation of the law of Nations was just cause of war, and breach of articles of copartnership good ground for a dissolution of the company, so in the present case war or divorce was the clear remedy.

The Resolutions as finally reported and adopted, are the same as published in the Churchman of last year, and run thus: "Resolved that the conduct of the Parish of St. Peter's Church, Ashtabula, meets with the *decided* and *emphatic* condemnation of this Convention."

"Resolved that the Convention approve of the determination understood to have been already adopted by the Bishop, to abstain from all visitation of the parish until its authorities shall give him the assurance that the Easter-Monday pamphlet mentioned in their report, has never been entered on their records and will never be, or else has been or will be removed therefrom, and until they recall a communication to him, wherein his first address is spoken of as unofficial, and further until they take back the charges contained in the paper called the 'Remonstrance' and especially that of untruth,—all to the satisfaction of the Convention."

The report alluded to in the second Resolution was by order of the Convention excluded from the printed journal.

It only remains to give the memorial of the present Vestry, complaining of the forgoing Resolutions.

"To the next Convention of the Protestant Episcopal Church in the Diocese of Ohio:

"The memorial of the undersigned members of the Congregation of St. Peter's Church, Ashtabula, and Wardens and Vestrymen of the same, respectfully call your attention to the Resolutions adopted by the last Convention, and appearing on page 55 of their Journal. We certify to the fact that neither the Rector nor Congregation took part in the late correspondence or controversy between members of former vestries and the Bishop; and that the undersigned were unanimously elected Wardens and Vestrymen at the last Easter-Monday election. We therefore, respectfully request the present Convention to repeal said Resolutions, or in their discretion, so to amend them, as to exempt the Congregation from the penalties really or apparently imposed, as the case may be.

"In presenting this memorial, we wish to avoid misapprehension of our spirit and intentions towards all concerned.

"We have therefore, waived in the present instance, all discussion as to the powers of a Diocesan Convention to pass resolutions of the character in question. We disclaim all right to bind the Congregation, except in matters provided by Canon; or authority to try, condemn, or acquit either clergymen or laymen, and therefore refrain from expressing any opinion on the character of said correspondence or controversy.

"We also waive all discussion as to the right of Vestrymen to memorialize or remonstrate with a Bishop or Presbyter, and in the event of such proceeding being properly or improperly conducted who in contemplation of law are to be commended or censured. We wish then to press upon your consideration, the simple facts which in this proceeding we solely rely on, that neither our Rector, nor his congregation have taken any part whatever, in said correspondence or controversy, that the Bishop personally and officially at all his visitations, without exception, has been received and treated by said Rector and people, with all proper attention and respect, that they have studiously endeavored to adopt and follow the worship of the Church as prescribed, to submit to its order and discipline, and obey its Canons and established usages.

"All which is respectfully submitted.

(Signed) "M. C. Graham } *Wardens.*
S. B. Wells. }

"B. F. Ensign
J. F. Gifford
G. C. Far } *Vestrymen.*
Wm. Seymour
A. H. Griswold.

"*St. Peter's Church, Ashtabula, September.* 10, 1849."

I wish to add, that all words and phrases in this communication marked for italics, are so marked by myself.

A Layman.

Of St. Peter's Church, Ashtabula, Ohio.

For the Churchman.

Nearly a quarter of a century ago, the present writer was witness to a conversation which much interested him, between a Presbyterian clergyman and and an Episcopal clergyman. As it involves important principles, it made a deep impression on him, and while its recollection was still fresh in his mind, he wrote an account of it for the Christian Journal; accompanying it with the remark, "I am confident that I give a faithful account of it, even, I believe, nearly to the letter"; and farther observing, "It was conducted on both sides with the utmost good feeling, and in the most christian manner; and strengthened the sentiment, long entertained by me, that controversy is by no means essentially connected with unkind or unchristian dispositions and feeling. While men honestly differ, every one should honestly wish and endeavor, in the spirit and temper of the Gospel, to have his views clearly understood, duly appreciated, and as far as may be, adopted." The following is the account thus published.

B. T. O.

Presbyterian.—I should be glad to have you come and preach to my people.

Episcopalian.—My time on Sundays is so completely occupied as scarcely ever to allow me any leisure.

P.—If not, then, on Sunday, I should be gratified if you would give us a discourse some evening in the week.

E.—You, perhaps, are not aware that, as an episcopal clergyman, it is made my duty, before all sermons and lectures, and on all occasions of public worship, to use the Book of Common Prayer, and to use no other prayers than those in that book. And I ought candidly to add, that independently of canonical obligation, my own deliberate conviction of what is most for the honor of God, and fittest for christian worship, would enforce the same duty. If I come to your people, therefore, I must bring my Prayer Book with me, and use it. That would, of course, be unexpected to them, and probably displeasing to some of them.

P.—I was aware of your obligation in that particular; and as to my people, I would inform them before hand that you were to preach, and that the episcopal service would be performed. It would, I am sure, be very pleasing to most of them. And then we have several good episcopalian friends who not unfrequently attend my church. They would bring their books, and so your service might be very well performed. So that I hope you will come.

E.—I do not like to accept civilities which I cannot reciprocate. You are probably aware that I cannot, without a departure from the principles and rules of my church, ask you, in return, to my pulpit.

P.—I am aware of that, and, therefore, do not expect it.

E.—I thank you, sir, for the friendship and courtesy manifested by your invitation, but you must allow me to add still farther and weightier reasons for declining it.

P.—What are they?

E.—In general, I am opposed, from principle, to any official amalgamation of denominations differing in their views, and any intermixture of the services of their ministers. In my humble opinion, the best way to preserve among them christian love and harmony, is for each to pursue what it thinks the proper course, by itself, and in its own way. In the civilities and courtesies of life, and in the offices of christian charity and good neighborhood, difference of religious views should never be allowed to operate. But in everything relating to religion, the best way is for each to let the others alone; and for none to come into collision with others.

P.—But is it not well that the different denominations should become acquainted with each others' views? They may thus, as has often been the case, see fit to change. Perhaps you might make episcopalians of some of my people.

E.—I wish I could make a good episcopalian of every one of them. But in order to this, I would not go into your pulpit, even at your request. It would look too much like a spirit of proselytism. But after all, it is not one sermon, or six, or a dozen, that will give a hearer a full view of the principles of any other denomination. That is to be had chiefly by reading, and by private conversations. Episcopalians and Presbyterians have ample means of becoming acquainted with each others' distinctive principles, without the ministers of either preaching in the congregations of the other. But as far as this last expedient might avail, I should think myself wrong in having recourse to it. I must either preach in your pulpit the distinctive principles of my church, or not. If I do, I immediately throw down the gauntlet; and you, if you are faithful to your church and people, must enter the lists with me. Your pulpit, then, becomes immediately an arena for preaching combatants. From which, I presume, neither you nor I would argue any good to the cause of our common christianity. For these reasons, therefore, I ought not to preach the distinctive principles of my church; and have then voluntarily placed myself in such a situation as to be compelled to keep out of view a portion of what I conscientiously believe to be the truth as it is in Jesus, and inseparable from the purity and integrity of that Gospel, which, wo is me if I preach not in its fullness and genuineness. And such, I must candidly add, is my serious and deliberate view of some of the essential points of difference between my church and yours.

P.—But you do not think it your duty to dwell always upon every point of what you believe to be included in the Gospel scheme. There are points in which we cordially agree. It surely would be no violation of duty to confine yourself occasionally to them.

E.—I grant you it would not. Indeed, it is of course impossible that I should have meant otherwise. A preacher is to select, from time to time, from the whole range of Gospel principles and precepts, such points as he may think circumstances require to be especially explained and enforced. But *every* point should have its due degree of attention; and he should *never* voluntarily place himself in a situation where he *must* withhold, on principle, *any* part of what he believes to be Gospel faith or duty. This is the dilemma in which I should of course be placed in accepting your offer. It is of course always my duty to exercise a sound discretion as to the points to be embraced in my preaching. But I never wish to be in a situation where any of them *must be avoided* on principle. Besides, the inconveniences arising out of this interchange of pulpits would be very extensive. The same civility and friendship which has led to the request with which you have honored me, may lead to the same with regard to ministers of any and every denomination; and thus your people become distracted by the divers doctrines which they would hear from your pulpit.

P.—O no; I would not ask any who I think are radically wrong, such as Unitarians, Universalists, &c.; but we who agree in the great essentials might, I think, thus interchange services.

E.—Perhaps we might not have precisely the same views as to what the great essentials are. I, for instance, believe it to be among the essential articles of Evangelical doctrine, that Christ died for *all mankind*, and that *all men* may be saved through Him.

P.—I will agree with you there.

E.—I presume, therefore, that you are of that class of Calvinists who are termed Hopkinsians; and who, I believe, unite the doctrine of the universality of Christ's redemption, and the possibility of salvation to all men, with the sentiment that still the actual enjoyment of salvation will be theirs only who are brought to it by an eternal personal decree of God, having no respect to their faith and good works, but entirely unconditional. I will therefore go farther. I believe it to be an essential and fundamental doctrine of the Gospel, that every human being is *born to be saved*; that God *wills and intends his salvation*; and that, unless it is his own fault, he *will be saved*; the will and intent of God being, of course, in conformity with all His dealings and dispensations towards men, by having respect to their moral agency; and being thus coupled with the condition that they shall accept the salvation offered through Christ, by improving the ability which God gives them to perform the required conditions. Every man, therefore, who perishes, resists the counsel and will of God against himself.

P.—I do not think that I can go with you as far as that.

E.—It appears, therefore, that on one point, at least, we are not agreed as to what are the great essentials. I also consider the doctrine of the necessity of union and communion with the Church of Christ as among the great essential and fundamental principles of the Gospel. May I ask the favor of hearing your views of that duty?

P.—I consider communion with the Church as a sacred Christian duty; which the regenerate will of course discharge, and with which others should have nothing to do.

E.—Do you not think communion with the Church a mean of grace?

P.—I cannot say that I like that term, *mean of grace*. It seems to savor somewhat of human merit, and to detract from the sovereignty of divine grace.

E.—There does not, to my mind, appear to be the least necessary connection between a thing being a mean, and merit on the part of the individual who uses the mean. There may be no *necessary* connection between the mean and the effect; but only an arbitrary one (if I may so speak) established by him from whom only the effect can come, and who has power to impart it as he pleases. Now, I believe that God has been pleased to make union and communion with His Church a mean of that sanctifying and saving grace which can come only from Him through Christ. There is no merit in man's using the mean, because it being such, and the use of it being effectual, come entirely of God's mere mercy. By a mean of grace, then, I understand a something which man is to do rightly, and which, being rightly done, God has promised to bless by conferring grace upon the doer. Take prayer, for instance: Do you not think that a praying man, supposing him to be sincerely and consistently so, is a better man than one who never or rarely prays?

P.—I certainly do.

E.—Can he be better without the grace of God?

P.—Certainly not.

E.—Is not prayer then the mean whereby he receives grace to make him better?

P.—In that view I do not think I will object to the term, mean of grace.

E.—Will you not allow it to be applicable, in the same view of it, to communion with the Church? Do you not think that a regular, conscientious, and faithful communicant is a better man than one who neglects that duty?

P.—In the view which you present of it, I will grant that communion with the Church is a mean of grace.

E.—I presume we will agree that communion with the Church is required in Scripture, and is therefore a *divinely-appointed* mean of grace.

P.—I admit that of course.

E.—We both of us agree also, of course, that the doctrine that sanctification and salvation can come only of the grace of God, is an essential and fundamental principle of the gospel.

P.—Of course.

E.—Whatever, then, God has been pleased to connect with this doctrine, must enter into the great essentials of the gospel. We both agree that communion with the Church is of this character. Will you have the goodness to state what, in your view, is communion with the Church?

P.—Communion with the Church I understand to be communion with any regular congregation of Christians who hold the true faith.

E.—In order to bring our views on this subject more fully into comparison, allow me to ask your opinion on a few particular cases. I suppose myself to be a layman, never having received orders in any denomination, and to be a pious and conscientious man. I accustom myself, of course, to devotions in my family; which I conduct as I think right, and add an exhortation, or an exposition of some portion of Scripture. Occasionally a neighbor or two are present at these family exercises. The talent for praying, exhortation, and exposition, which I manifest, attracts the notice of my visitors. They ask to be permitted to come frequently. They occasionally bring friends with them. The little family circle is frequently changed to an assemblage as large as my room can accommodate. All are pleased; and I am gratified at an opportunity of making myself useful. A proposition is made that I should preside and officiate at stated prayer meetings held in some suitable apartment provided for the purpose. I agree to it. The meetings thus formed increase to large congregations. Pious people who attend me are conscientiously of opinion that the qualifications which I evince, and the success which has attended my labors in this line, are evidences that I am called of God to the ministry of the gospel. Upon deep and prayerful reflection, my own mind is brought to the same conclusion; and I clearly see it to be my sacred duty to renounce secular concerns, and to give myself up to the great work to which I conscientiously believe God has set me apart. My friends unite and build me a church. I settle among them as their pastor, in all the duties of the Christian ministry; I, however, having never received ordination from the hands of man; because neither my people nor myself think it necessary; and perhaps, indeed, think that it would be presumptuous to call in the sanction of man to what we conscientiously believe God himself has done. Would you, now, think that in receiving the Lord's Supper at my hands, you were fulfilling the duty of communion with the Church?

P.—No: for you never were ordained; and I consider ordination as necessary to give the right to act as the minister of religion

E.—I will suppose myself to have been ordained, on congregational principles, by the people of my charge, through a committee appointed to represent them. Would mine then be such a religious society, as that communion with it is communion with the Church?

P.—No: for your ordainers are only laymen; and I maintain that ordination by a presbytery, that is, a number of ordained ministers, is essential to impart the ministerial commission.

E.—Such I know is the doctrine of your Church. Allow me to go a step farther. I will suppose several congregations, in neighboring parts of the country, to have been got up in precisely the same way. Believing, in course of time, that an union and fellowship with each other upon Presbyterian principles, will be most for their general and individual benefit, they form such an union, and their pastors resolve themselves into a Presbytery. They unite, as such, in an ordination. Would the person thus ordained be admitted by you as a minister of Christ, authorized to impart the privilege of communion with the Church?

P.—Certainly not: because his ordainers, though settled pastors, and calling themselves a presbytery, were still unordained men; and therefore not qualified to impart the evangelical ministry.

E.—A religious community thus formed, continues and increases, on the same principles, for five hundred years. Its ministers are numerous, learned, pious, and successful. Would time impart that validity to their ordinations which was wanting in the particular ordinations whence their ministry sprang?

P.—Certainly not. In order to the validity of the ministry, it must be had at the hands of a presbytery, each member of which must have been ordained by a presbytery; and so on, through all the tract of time between the ordination thus given, and that received from the Apostles themselves, who composed the first presbytery.

E.—Thus far then, I believe, we are agreed in the great essentials. We both hold that the grace of God, through Christ, is necessary to sanctification and salvation. We agree that communion with the Church is a divinely-appointed mean of this grace. We agree that in order to communion with the Church, we must wait on the ministry of one who has been ordained. We agree that the ordaining power must originate with Christ Himself, and have been handed down, through the Apostles, to our day.

P.—Such are my sentiments.

E.—They are precisely such as I heard expressed, not long since, by an eminent brother of yours; who added with emphasis, "*We lay as much stress on the necessity of an uninterrupted succession in the ministry as you do.*" I wish I could add that our agreement did not stop here. You believe that this uninterrupted succession is to flow in the line of the presbytery; and our Church believes that it must flow in the line of Bishops. Consequently we can no more admit your ministry, than you can that of an unordained man, or of one who has been ordained by laymen, or of one who has been ordained in a line commencing, no matter how long ago, in lay ordination. Although, therefore, I trust we shall never like each other the less for this honest difference of opinion, or be at all unchristian in our judgments of each other; we must, I think, admit that our two churches are not agreed in *the great essentials*.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 26, 1850.

Confession and Absolution.

If the doctrine of the Church on these points is not settled satisfactorily, it will be not the effect of a want of writing on the subject. We have before us two able pamphlets, which have been lately published. The first is entitled "A Voice from Connecticut," and is from the pen of the learned and venerable Dr. Jarvis "with the approbation of the Bishop of Connecticut."—The second is entitled "Auricular Confession in the Protestant Episcopal Church, considered in a Series of Letters addressed to a friend in North Carolina," and in the advertising columns of the secular journals is attributed to the Rev. Dr. Hawks. These productions will afford us abundant subjects for contemplation on the present and future occasions.

The first comes with a degree of episcopal sanction, so that, even were we inclined mentally to animadvert with severity upon any of its statements or assertions, we should esteem a respectful silence more expedient than open censure. We have no wish to show off smartness and insolence towards bishops in our editorial capacity. But there is no need of this shield on the present occasion. The deep learning and the intellectual ability of the Reverend Divine, the author of "the Voice from Connecticut," are quite sufficient to ensure him attention and respect from Churchmen at large. Add to this the high tone of Christian courtesy and gentlemanly feeling which pervades the whole document, and shows that the writer has been trained from his youth in the practical duties as well as the doctrines of the Church Catholic. Would that this example could be pondered and imitated by those who mistake conceit for power, ignorance for wisdom, brutality for wit, and invective for argument; who are indebted to their imagination for their facts, and to their prying impertinence and their unscrupulous spirit of detraction for their pretended discoveries. They would learn to treat their superiors in station, age, and ability with some faint semblance of decency and respect; nor use towards them the language of the scavenger and the manners of the shambles. Dr. Jarvis never forgets that he is addressing a gentleman and a bishop; he imputes no injurious motives, makes no base insinuations, nor panders to the popular love of slander and the morbid desire of the mass to depress and vilify those in high station. He delights to find points of agreement, not of variance; and where he states an important difference either in doctrine or in practice, he does so with the most perfect dignity and winning courtesy. Such is the spirit in which theological controversy should ever be conducted.

A brief sketch of the contents of this tractate may not be unpleasing to our readers. The author with great wisdom and precision, sets forth the nature of Absolution as a privilege of the Christian Covenant, begun in Baptism and continued in the Holy Eucharist, through the external agency of the Ministers of the Christian Church, and the internal operation of the Holy Ghost. He sets forth the mind of the Church as developed in the English Prayer Books of 1549 and 1552, and our own of 1789. The principles and conduct of Connecticut during the measures which attended the adoption of the last, are narrated with great moderation, and many interesting details; and some excellent quotations are given from the sermons of her first bishop. The due preparation for Communion with a consideration of the duty of *Confession*, is then briefly discussed: and this opens the way for some observations on the Salisbury Pastoral of the Bishop of North Carolina. We are happy to perceive in general a remarkable agreement of sentiment and doctrine, and we think that time will show that on some important questions North Carolina and Connecticut are not so far asunder as the latter seems to suppose. We shall not say more on the contents of this tract, because our readers we hope will obtain it and study it for themselves.

The author's great principle as it respects *Absolution*, is that remission of sins is given in the Sacraments, and in them alone.

"The Sacrament of Baptism is the Sacrament of Christian infancy, the Sacrament of the Holy Communion, that of Christian manhood. All other acts of the Christian life are subordinate to these. In them, and in them alone, remission of sins is conveyed to the soul of the recipient, by the Holy Ghost. The power of the Christian priest consists only in this—that by a valid ordination he has received, and that exclusively, authority from the Holy Ghost to remit sins in the administration of the Sacraments. He is the agent by whom the Holy Ghost conveys the outward and visible sign; but the Holy Ghost, who presides invisibly over the Church, who has so presided ever since our glorified Lord sent Him as His substitute, and who will continue so to preside until that same Lord shall come again, reserves to Himself the conveyance of the inward and spiritual grace."—p. 13.

He then proceeds to argue with great learning and force from the Communion Office of the first Book of Edward VI, that the Absolution there spoken of is inseparably connected with the administration of the Holy Communion. According to the office as then arranged, it followed the consecration of the elements, and immediately preceded their delivery and reception. Moreover there was then no other General Confession than that in the Communion Service. Had there been no alteration in the service, probably no valid objection could have been taken to this view, and no difficulty have arisen, but the introduction of the Confession and Absolution in the daily service causes us a slight doubt. Does the Church attribute any force or efficacy to this form or not? Our author holds that the first form in our present service is merely "a *declaration of or concerning Absolution*," and that the second is the *authoritative* form, improperly put in its present place, as an alternative, by the revisers of our Prayer Book.

"The Prayer Book of 1789, for the first time in the annals of the Catholic Church, degraded the *true* Absolution by making it a substitute for that which it rightly termed only "a *declaration* of Absolution." It is allowed to be used to a promiscuous congregation, baptized or unbaptized, many of whom may be notorious evil livers, and others, who are not grossly immoral, negligent of their Christian duties, turning perpetually from the Lord's table, and even to their dying day out of Communion, if not out of the Church, and living without the appointed means of grace and salvation. Is it to be wondered at that the Laity should set no value upon such Absolution? or that the clergy should come to regard it as a lifeless form. I have myself heard a priest pronounce this solemn Absolution to a mixed congregation, while his bishop was sitting at the altar, and afterwards heard the bishop pronounce to the Communicants that same Absolution, because to them it was unlawful for the priest in his presence to utter it."—p. 23.

Now we fully agree with the venerable and learned author that Absolution is given in the Sacraments of Baptism and the Lord's Supper, and that they are instituted by our Lord for that special end (with other great and manifold benefits), but we respectfully ask leave to state a doubt which arises in our mind—if the form of Absolution in the English daily service is only a *declaration*, why may not a Deacon or a layman utter it? Though the word "minister" was used in 1552, and no direction was inserted "to stand," yet in the practice of sound divines this was invariably the case, and in 1662 the word "minister" was changed to "priest" and the word 'standing" inserted. Bishop Sparrow observes as follows:—"This Absolution is an act of authority, by virtue of a Power and Commandment of God to his Ministers, as it is in the preface of this Absolution. And as we read 'Whosoever sins ye remit, they are remitted.' And if our Confession be serious and hearty, this Absolution is *effectual*, as if God did pronounce it from heaven. So says the Confession of Saxony and Bohemia; and so says the Augustan Confession; and which is more, so says, St. Chrysostom, "Heaven waits and expects the priest's sentence here on earth; the Lord follows the servant, and what the servant rightly binds or looses here on earth that the Lord confirms in heaven."—(Rat. Oxford, 1839, p. 14, 15.

This last quotation may and probably does relate to the Absolution in the Communion, as the father used it; but it is plain that the Bishop applied it to the Absolution in the daily service, and therefore that he considered it more than a *mere declaration*, and *effectual* to all those who received it with the requisite qualifications of penitence and faith. Wheatley too, holds that "it is an actual conveyance of pardon at the very instance of pronouncing it, to all those who come within the terms proposed." Taking the introductory sentences, the exhortation and the confession together with the form, as it stands in the English book, we think it must mean more than a mere declaration, devoid of any actual effect upon the soul of the truly penitent. Doubtless the faithful penitent will seek the Sacrament of the Holy Communion that he may therein receive the assurance and gift of the remission of sins; and he cannot be said to repent truly who refuses to come to that heavenly feast; but this does not prove that the Absolution in the daily service, *rightly received*, is ineffectual.

Nor do we esteem it of so much consequence which form is used, whether declarative or precatory. Bishop Sparrow after giving the three forms in the English book, says—

"All these several forms in sense and virtue are the same; for as when a prince hath granted a commission to any servant of his to release out of a prison all penitent offenders whatsoever, it were all one in effect, as to the prisoners' discharge, whether this servant says, 'by virtue of a commission granted to me under the prince's hand and seal, which here I shew, I release this prisoner;' or thus, 'the prince who hath given me this commission he pardons you;' or, lastly, 'the prince pardons and delivers you,' the prince then standing by and confirming the word of his servant; so is it here all one as to the remission of sins in the penitent, whether the Priest absolves him after this form; 'Almighty God, who hath given me and all Priests power to pronounce pardon to the penitent, he pardons you;' or thus, 'by virtue of a commission granted to me from God, I absolve you;' or lastly, 'God pardon you, namely by me his servant, according to His promise, Whose sins ye remit they are remitted.' All these are but several expressions of the same thing, and are effectual to the penitent by virtue of that commission mentioned in St John xx., 'Whose sins ye remit, they are remitted." (p. 19, 20, *Rationale*.)

Wheatley is of the same opinion (p. 125, Am. Ed.). Mr Palmer, in his *Origines Liturgicæ*, holds the same view. "A benediction seems to have been regarded as equally valid, whether it was conveyed in the form of a petition or a declaration, whether in the optative or the indicative mood, whether in the active or the passive voice, whether in the first, second, or third person." The mere *form* is not of so much consequence as the *occasion* on which it is delivered The absolution is indeed more solemn when pronounced at the administration of the Holy Eucharist, than when pronounced in the ordinary course of the Daily Service, because the former is the most solemn act of Christian worship; but the question occurs, supposing a person to receive it on each occasion with the same true repentance and lively faith, is it in itself more *effectual* in the first case than the second. If the reception of the Eucharist is solely the channel of the remission of sins, it is plain that in either case the pronouncing of the absolution is a mere *declaration*, and devoid of any *effectual* power; and the difference of *form* is of no consequence.

There is still to our mind another difficulty in the way of the learned author's explanation. He says, that "the comfort of absolution" spoken of in connexion with private confession, was the public authoritative Absolution in the Communion Service. Now herein he appears to us to differ somewhat from the first Book, of which he is speaking. In the office of the "Visitation for the Sick" we find the following direction as to the authoritative form of Absolution, about which there is so much difference of opinion in the English Church, and which has been omitted from our own. "*After which confession the priest shall absolve him after this form; and the same form of absolution shall be used in all private confessions.*" It would appear that the Absolution here spoken of, is a distinct one from that in the Communion Service, and yet one regarded by the Church as tending to the comfort of the soul of the penitent, and attended with the conveyance of God's pardon and favor. In corroboration of this view we would cite the following passage from Bingham. (1st S., on Absolution Vol. 8, p. 417. Ed. London, 1834.)

"Besides this general declaratory absolution retained in our service, there is a more particular absolution appointed to be given to single persons in some special cases; that is, when men labor under troubles of mind and disquiet of conscience for any particular sins, which they make confession of to a minister, with proper signs of a genuine repentance. In that case the minister is authorized, not only to give them ghostly counsel and advice, but also the benefit of absolution; that is, if upon a just and careful examination of their case he judges them to be real penitents before God, then he may not only declare to them the general promises of pardon, but assure them in particular, that as far as he can judge of their case by the visible tokens and indications of their repentance, he esteems them absolved before God, and accordingly declares and pronounces to them their absolution. This is no infallible judgment, indeed, because one man may deceive another by specious pretences of repentance, which are not always real; but yet it is as great an assurance, as a prudent, sagacious, and pious minister of Christ can give to his fellow-creature for his satisfaction without particular inspiration.

"And it must needs be of considerable weight and moment towards the satisfaction and comfort of an afflicted, or doubtful and desponding soul, to have the declaration of a skilful physician to rely upon; to have one who by his office is qualified to be a proper judge in such cases, to pronounce his absolution.

"Therefore our Church, for the comfort of such penitent sinners has appointed the minister in two of her offices (*the exhortation to the Communion* and the Visitation of the Sick) *to grant such a particular absolution*, saying in one of them, "By the authority of Jesus Christ committed unto me, I absolve thee from all thy offences." Which though it be not an absolute authority, yet it is such a declaration of God's will as one man may make to another upon the nicest enquiry into his state, and maturest consideration. It is like the priest's declaration under the old law concerning the leper, whether he was clean or unclean: his declaration or judgment concerning such an one is said to be the cleansing or polluting him, the making him clean or unclean; though, strictly speaking, the priest did neither make him leprous, nor not leprous, but only declare upon a just examination and view, whether he was so or not. In like manner St. Jerome, and the Master of the Sentences, and many others after them, have observed, that the ministers of the Gospel have that right and office, in remitting or retaining sins, which the legal priests had of old under the law in curing of the lepers: they forgive sins, or retain them, whilst they shew and declare that they are forgiven or retained by God. And such a declaration proceeding from the mouth of those who are consituted ministerial judges of particular men's repentance is justly construed an evangelical absolution, sufficient to minister satisfaction and comfort to the penitent sinner."

We have given this somewhat long quotation to shew that this learned author construed the exhortation in the Communion as requiring a private absolution, and also because he is far from laying that stress on the *indicative* form, which some do in expressing a preference for it. In this, then, he would seem to think with Bishop Sparrow that all the three forms are different modes of expressing the same thing, and all are equally valid. This author fully agrees with Dr. Jarvis in the doctrine that in Baptism and the Lord's Supper remission of sins, that is Absolution, "is granted to all worthy receivers;" and as we said before, we cordially acknowledge that they, *as sacraments*, are the very means instituted by Christ to this end. And as the Church has full power to order in her services how the power of absolution shall be exercised, she, doubtless, might have restricted it to the administration of the Holy Eucharist, as far as baptized persons are concerned. Our difficulty, therefore, is not as to the principle itself, for which Dr. Jarvis contends, but as to its deduction from the offices of the Church. It seems to us in the language of the Homily on "Common Prayer and Sacraments" that "Absolution hath the promise of forgiveness of sin," although "it has no visible sign of Christ," and therefore "is no such sacrament as Baptism and the Communion are." Whatever benefit, therefore, may be attached to it, it is plainly necessary that the faithful penitent should receive the Holy Eucharist that he may be assured by the visible sign, at once the *pledge* and the *means* of the conveyance of the remission of sins, that he does truly receive that and the other benefits of the Passion of Christ.

It should not be esteemed then a necessary consequence, that if Absolution be separated from baptism or the Eucharist, the consequence will be to exalt it into a sacrament, or to make it an unmeaning rite to a promiscuous congregation. The Church has done her utmost to guard her children against each of these errors, by declaring what a sacrament is, and what are the requisite qualifications for obtaining absolution and pardon. Truly it is to be feared, that a vast number by impenitence and unbelief fail to obtain these great benefits. Yet God knoweth those who are His, and seals to the soul of the faithful the words of His commissioned ambassador. It matters not, as far as the individual is concerned, whether one, or ten, or five hundred, or five thousand of those who are assembled with him are qualified to receive the benefit of absolution; to his own Master he standeth or falleth: nor can their wickedness make void the promise of God, if he be truly His servant. It is to be dreaded that some of those who receive the Holy Communion are ill prepared for that holy sacrament, and thus the Absolution therein bestowed must fail of effect, as far as they are concerned. Yet, while they "eat and drink damnation to themselves," the devout participant has his sins washed away by Christ's most precious Blood, and his body strengthened and refreshed by His Body. It follows then that the unworthiness of some, or even of the great mass of the worshippers, does not make void the promise of Christ, to those who have the qualifications which He desires.

While we have ventured to suggest these difficulties which arise in our mind, as to some matters of detail, we must also express our grateful acknowledgements to the reverend author for this valuable contribution to the theology of the Church. Let the doctrine of the Sacraments be brought forth plainly and distinctly, as they are there explained; let the necessity of the remission of sins and its indissoluble connection with the holy Eucharist be strictly insisted on; let baptized Christians be taught, that unless they eat the flesh of the Son of Man there represented and given and drink His blood, they have no life in them; and be duly instructed in the necessary qualifications for its effectual reception to their soul's health, and the great benefits in which they participate, and the grievous sin of which they who neglect it are guilty, and the fearful doom they are storing up for themselves in the day of wrath; and many would doubtless soon come to a better mind. While they were reasoned with concerning sin and transgression, the corruption of their nature, and their inability of themselves to please God, they would also be taught what they had been made in Holy Baptism, the great gift they there received, the duties and obligations imposed upon them, the grievous wickedness and danger of heinous, willful and habitual sin, and the necessity of seeking the Holy Eucharist in penitence, faith, and charity, as the means of removing the stains of sin, strengthening and refreshing the soul, making them in reality partakers of their Saviour, Christ, and preparing them both body and soul for a happy immortality.

As we have devoted more than our usual space to this important work, we shall defer paying our respects to the second one mentioned until next week, when we hope to have that pleasure.

The Romish organ in this city, undertakes to contradict our statement as to the last action of the Standing Committee in relation to Dr. Forbes, and says they "had to take his letter, just as it was." Though the proceedings of the Committee are not published *officially* by us, they are derived from the best authority, and our readers may rely upon the assurance that the statement given by us in the above instance was substantially correct.

By the way, the same paper threatens that if the sayings and doings of Dr. Forbes while he was a minister of the Church are to be quoted against him, he will retaliate upon his quondam associates by exposing what they have said of Rome. If he knows of any whose secret sympathies are with that corrupt church, while they continue to act as ministers of a purer branch, the sooner they are exposed the better, and we shall be well pleased to hasten the consummation.

We are sorry to learn from the *Episcopal Recorder*, that the Rev. Dr. Coleman has been compelled by ill health to suspend the duties of his ministry. Leave of absence for three months has been granted by the vestry of Trinity Church, Philadelphia, and we understand he is now on his way to the milder climate of the south. We cordially pray that his health may be permanently restored.

☞ We ask attention to the Statement of a Layman of St. Peter's Church, Ashtabula. There are principles involved of great moment as concerns the laity, but we forbear all comment at present.

New Publications.

The Devotions of Bishop Andrewes, *translated from the Greek, and arranged anew.* Stanford & Swords. Pp. 154.

We are glad to see an American edition of this work in so handsome and convenient a form. The humility and devotion, the richness of thought, and the depth of doctrine, the warmth of feeling and largeness of charity of the Rt. Reverend author, shine conspicuous in these pages, and must recommend the volume to all who love the treasures of ancient piety. In a brief, but comprehensive preface, the American editor sets forth truly the advantages of the Devotions in this manual *as Forms of Prayer* and *as a Testimony to the Faith.* As far as we have examined it this edition is a re-print of an English one published as number 88 of the "Tracts for the Times," some few notes being omitted. We have not compared either with the original, but the translation runs very smoothly.

Harry and Archie, or First and Last Communion; Cameron Masten, or the Testament in the Little Coffin; The Dove an Example of Attachment to Home

Are three juvenile works lately published by the S. S. Union of the Church, and have been already favorably noticed in our columns. The second is an American work, and contains a touching and true narrative of a child who died at an early age, and having been baptized in infancy, illustrated from its earliest years the blessed effects of the regeneration then received. This truth is set forth with great clearness and force. Equally affecting and instructive is the first mentioned, the simple tale of a pious little factory boy, and it contains much sound teaching on Confirmation and the Eucharist, and the benefits of their early reception. The third gives a well written account of the natural history of the *Dove*, and draws many useful moral lessons from its well known love for its home. It happily illustrates the words of Job, "Ask the fowls of the air and they shall tell thee." The last two are adorned with several pretty engravings.

Philo: An Evangeliad, by the Author of "Margaret."—Boston, Phillips, Sampson & Co. Pp. 244.

This is intended for a poem in blank verse, but the author's muse for the most part runs slipshod. His aim, we presume, is to inculcate universal love and charity, and for this end he denounces creeds, as productive only of discord and malevolence. The sarcasms against truths held sacred by nearly all who call themselves Christians, amounting often to profanity, must cause serious pain to every right thinking mind. The vision of the last judgment, where *sins* are destroyed, but the individuals who commit them saved, seems to inculcate Universalism. The best part of the book is the printing and paper which are excellent.

The same publishers have issued No. 8 of **Shakespeare's Dramas**, containing that beautiful creation of his genius *Midsummer Night's Dream*, with a fantastic representation of sweet Titania.

Sermons on the Late Apostacies preached in St. John's Church, Hartford, December 16, 1849, in the presence of the Bishop of Connecticut, and published with his approbation. New York—Huntington & Savage.

These sermons are endorsed by so high an authority, that it is needless for us to say anything. Our readers must of course believe them to be orthodox The New York Presbyterian however, says, they will be found suitable for those "bound for a pilgrimage to Rome!" We live in a scandalous world.

The Power of Goodness, A Sermon Commemorative of the Life and Character of the late James Macdonald M.D., preached in St. George's Ch. Flushing, on the 5th Sunday after Easter, 1849, by John D. Ogilby M.D.

We have read this with the deepest interest, both on account of the subject, and the admirable and judicious manner in which it is treated. The Professor avoids the tone of fulsome adulation and vague panygeric which are often indulged in on such occasions, while he beautifully delineates the lovely character of his departed friend, and sets before those whom he addressed his example, as far as he was a follower of Christ. The consistency of his conduct as a man and a Christian, his devotion, constant and untiring to the duties of his station, his sympathetic and refined humanity in the performance of those duties; his conscientious regard for his religious obligations; and his Christian resignation, faith and hope in the hour of departure are set forth with the fidelity and profound feeling of a deeply attached friend. Dr. McDonald had been for some years the family physician of the preacher, who had thus learned both to know his value and worth, and to lament his loss by separation from his friends on earth.

The *Christian Parlor Magazine* for January is embellished with a fine head of *Thorswalden*, and other plates. *The Mother's Magazine* is edited by Mrs. Sewell and Myron Finch, and opens the third volume of the new series

We are reluctantly compelled to omit the notice of several volumes and pamphlets.

Foreign Intelligence.

The foreign news by the *Canada* is of little importance, and the continent is exceedingly quiet after the exhausting commotions of the past year.

The Archduke John resigned his office as Regent of Germany on the 20th of December, and the project of a general union is for the present at an end. If the scheme of Prussia succeeds, which we do not believe, it can only be a partial confederation, of which that power will be the chief controller.

The French fleet has been ordered to return from the Archipelago, and the continued opposition of France to the designs of Russia is very doubtful.

The English Parliament was to meet on the 29th of the present month.

King's College.—A benevolent individual has given £5000 to the fund for the building and endowment of a new hospital, provided the like sum should be granted by the Council for the improvement of the medical school. The proposal was accepted, and a resolution passed accordingly. The new hospital is to contain 200 beds, and will cost £50,000. £11,000 have been received in four months, and great exertions are being made to collect the remainder. The Archbishop of Canterbury is Chairman of the Committee for this purpose.

The Church in Scotland.—We have received from a foreign correspondent the following letter which contains several matters of great interest relating to the Scotch Church. Such details coming from an eye witness are highly valuable, and we are glad to have an opportunity of recording them in our columns. The doctrinal purity of this branch of the Church Catholic still subsists, though strenuous efforts are making to subvert this happy state of things: may they come to nought!

For the New York Churchman

Scotland, December 6, 1849.

Mr. Editor,—I alluded in a former letter to the difficulties existing in the diocese of Aberdeen, between the Right Reverend the Primate and Messrs. Allen and Wagstaff, the incumbents of St. Andrew's Church in the city of Aberdeen. On the 21st ult., the Synod of Aberdeen assembled in the commodious vestry-room of St. Andrew's Church, in obedience to a summons from the Bishop of the diocese. The object of the meeting was to hear and determine certain charges preferred against the Rev. Charles Wagstaff by the Bishop. The Rev. Mr. Pratt, of Cruden, one of the Presbyters, was appointed by the Bishop to state the case on his behalf. The Synod continued its sittings during three days, viz., on the 21st, 22nd, and 23d of November, on the last of which days its session was adjourned till the 4th inst., the day before yesterday, when the case terminated. As may be supposed from the length of the session, the proceedings were most important. The general charge preferred was that of refusal of canonical obedience, which was met by a solemn denial. The issue of the trial involves the fundamental questions of the nature and limit of a Bishop's jurisdiction; the extent of the obedience due by Presbyters; and in some degree the constitution and privileges of Diocesan synods, or, as you call them in the American Church, Conventions.

Nearly all the clergy of this large diocese were present; and the session commenced with Morning Prayer, and the administration of the Holy Communion. As usual, no *laymen* were permitted to be present, although several requested the privilege of witnessing proceedings in which they had so deep an interest. I hope that the Scottish Church may one day see the propriety of admitting laymen to participate in the deliberations of her ecclesiastical courts. Until that is the case she will never be the *Church of the People*.

The Rev. Mr. Pratt opened the proceedings in a speech of considerable length. The charges were stated under five heads, and were mainly founded upon certain letters which passed between the Bishop and Mr. Wagstaff within the last twelve months, and on certain acts of alleged disobedience within the same period. It appears that Mr. Wagstaff introduced, on his own authority, as junior incumbent of St. Andrew's, certain innovations in the mode of conducting the services, contrary to the expressed wishes of the Bishop (who was senior incumbent) and a large majority of the congregation. The Bishop, however, had retired from the senior incumbency, and Rev. Stephen Allen had been appointed, at the period when the said innovations were introduced.

Mr. Wagstaff, after Mr. Pratt had concluded his address, answered the charges, by reading upwards of 100 printed quarto pages. He admitted, generally, the specific facts on which the principal charges were founded, but maintained that they did not warrant the conclusions drawn from them. He stated his regret for any hasty expressions whic he might have used in his letters to his Bishop, and offered to explain and withdraw them, He contended that he had done nothing but what was warranted by the Rubrics and Canons. He entered into a minute history of the mode of conducting worship in St. Andrew's congregation, from the time of its formation, and contended that the changes introduced by himself were not only in conformity with the Canons, &c., but were positively required by them in most cases, and sanctioned by them in all. He referred also to the finding of an Episcopal Synod at Dundee, which recommended that the Bishop of Aberdeen should bring the practices in St. Andrew's Church into closer conformity with ecclesiastical rule. The reading of Mr. Wagstaff's answer was not finished until the 22nd of November. Mr. Pratt was then heard in reply, and Mr. Wagstaff rejoined on the 23rd. Thereafter the clergy proceeded to give their opinions, beginning with the one last ordained, and so proceeding to the eldest. These opinions were given with great precision and firmness. All, excepting the Dean of the Diocese, gave it as their verdict, that Mr. Wagstaff was not guilty of any breach of canonical obedience, although some thought that, on grounds of expediency, a different course might have been adopted.

The Bishop then adjourned the Synod to the 4th inst., when he pronounced judgment. The sentence was introduced by a preliminary address, in which his Reverence censured severely the majority of the clergy for the opinions expressed by them.

The judgment, after declaring Mr. Wagstaff guilty of disrespect to the Bishop, and of a breach of canonical obedience, ordains him, on or before the 12th current, to subscribe an acknowledgment of guilt, not only in regard to the charge of disrespect, but also in regard to that of disobedience and forgetfulness of his ordination vows; and requires a promise of future obedience, in a form to be prescribed by the Bishop.

The majority of the clergy protested against this sentence as unconstitutional, being delivered in opposition to the almost unanimous voice of the Synod.

I have endeavored to state the case with the utmost fairness. My own sympathies, in this affair, are entirely with the venerable Bishop, who, in my opinion, has been most unkindly treated, both by Rev. Stephen Allen and Rev. C. Wagstaff. Mr. Wagstaff's proceedings may in some instances have been according to the letter of the Rubric; but they were excessively injudicious. Long usage is not to be abruptly broken in upon, in opposition to the loud remonstrances of the laity, in matters of mere rubrical detail. In this Presbyterian country, even *real improvements* must be introduced *gradually*, and with *discretion*. I am astonished at the result of the Synod's deliberations; but equally astonished, I must confess, that the Bishop should deliver a sentence in direct opposition to the verdict.

Trinity College, Glenalmond, is now nearly finished. It is really a magnificent building. The Warden, Mr. Wordsworth, is lending the Corporation £5000 to complete the works, agreeing that he shall be repaid out of the first profits. I fear that the good man's money will be out at interest for some time; yet the Institution has every prospect of doing well. But great undertakings move slowly in old countries; and perhaps this accounts in some measure for the permanency of our institutions. The Bishops of Scotland have lately ordered their Clergy to take a collection for the College.

The Church in Scotland is, I think, making decided progress; and I believe that our progress would be more rapid, if our clergy were to insist more on our peculiar doctrines than on our peculiar organization and discipline. If Presbyterians really understood our doctrines, the transition to our primitive and apostolical polity would be easy. If they could be convinced of the unscriptural character of such dogmas as limited atonement, unconditional decrees of predestination, imputed righteousness, the inefficiency of baptism as the means of ingrafting into Christ, &c., Episcopacy would not alarm them. In fact, well-educated people here seem to be well disposed toward our ecclesiastical polity—partly, perhaps, because it is fashionable. We stand greatly in need of the refreshing dews of divine grace—of a real revival—not an excitement of our physical natnre, but a stirring up our moral energies. The laity of the Church in Scotland are, as a body, immensely rich; yet the clergy at home are poorly maintained, with a few exceptions, and I may say that nothing is done for the missionary churches abroad. Now we cannot truly prosper until we become, on a scale proportioned to our means, a missionary church. If we really love Christ, we must be anxious about the extension of His Kingdom: if we really love our brethren of mankind, we must be anxious for their eternal welfare. I am sorry to see that your Mission to Constantinople is to be discontinued. The expense was a mere trifle to the American Church. Bishop Southgate has not been handsomely or even justly dealt with.

Since I wrote to you last Archdeacon Manning preached for me twice. He is one of the most loveable men I ever met with. I found that the acquaintance which I had the pleasure of forming with him then soon ripened into a warm attachment on my part. He is a tall, athletic man able to vault lightly over a five-barred gate, I have no doubt: age about 36. His forehead is unusually lofty, and his eye piercingly keen. There is a peculiar atmosphere of humility—most unaffected humility, about him. He makes those with whom he is conversing feel quite at ease in a moment. Yet one or two sentences from his lips satisfy the listener that he is no ordinary man. His thoughts are clear as crystal before he expresses them, and then his language is classic. He preaches in extempore language, in a calm, solemn, and most attractive style. His voice is bad, but no one thinks of this. He preaches sometimes for nearly an hour; yet all are disappointed when he concludes. I hope you may see him in America some day. He has a great regard for the American Church. He is a widower. He and the present Bishop of Oxford married two sisters. The Archdeacon is not a wealthy man; he has two poor livings in Sussex, in the diocese of Chichester—Wool Lavington and Graffham. His curate is rich. They preach in the two churches alternately. I think there is no organ in either:—certainly not at Wool Lavington. He takes a great interest in his Church Schools, which are in a most flourishing condition. But my paper will contain no more.

Yours very sincerely,

Protest by the Majority of the Clergy of the Diocese of Aberdeen who gave opinions in the case of the Rev. Charles Wagstaff, against the Judgment of the Bishop of Aberdeen in that Case.

"*Aberdeen, Dec.* 4th, 1849.

"We, the undersigned, Presbyters of the Diocese of Aberdeen, do solemnly protest against the sentence pronounced this day by the Bishop, in the case of the Rev. Charles Wagstaff, and against the remarks with which it was prefaced, for the following reasons:—

First,—Because the sentence is unconstitutional and invalid, as having been pronounced in direct contradiction to the almost unanimous opinion of the Presbyters of the Diocese in Synod assembled.

"Second,—Because the principle on which the sentence proceeded is utterly subversive of the rights which the laws of the Church have secured to every Incumbent.

"Third,—Because the language employed by the Bishops in reviewing the opinions of the Presbyters—opinions which, in terms of the Canon, they were compelled to deliver, and which they delivered conscientiously—was unjustifiable, as calling in question the impartiality and truthfulness of their judgment. (Signed)

"P. Cheyne, St. John's Aberdeen; Nathaniel Grieve, Ellon; Charles Grant, Micklefolla; William Webster, St. John's, New Pitsligo; James Christie, Holy Trinity, Tuwiff; James Smith, Forgue; Alexander Harper, St. Mary's, Inverary; William Walker, Moneymusk; Gilbert Rorison, Peterhead."—*Eng. Church'n.*

Death of the Right Rev. Bishop Coleridge.—It is our painful duty this week to record the death of the Right Rev. Bishop Coleridge. The venerated prelate returned to his seat, Salston, Ottery, on Thursday last, for the purpose of spending, with his estimable family, the Christmas season. About three o'clock in the afternoon on Friday, the Bishop was out looking at the ruins of St. Saviour's Bridge, over the Otter, shortly after which, on his way home, and just as he had reached the farm-house, his hind (Mr. Horsford) who resides there, asked him how he was. He replied, "I feel very unwell, Horsford," and immediately reeled. but Mr. Horsford caught him, and prevented the fall. Soon after this the Bishop expired. His sudden death is supposed to have been caused by the bursting of a bloodvessel in the heart. In his demise the Church has lost a learned and most faithful prelate, the country a wise and consistent Englishman, his tenants a good landlord, the large circle of his famiiy and acquaintance a sincere man in the domestic and friendly relations of life, the poor a kind adviser and a benevolent benefactor.—*Western Luminary.*

Ordinations.—On Sunday Nov. 23, 4th Sunday in Advent the following ordinations took place: Deacons 11, Priests 6. By the Bishop of St. Davids, Deacons 11, Priests 9. By the Bishop of Ripon, Deacons 8, Priests 8. By the Bishop of Carlisle, Deacons 2, Priests 1. By the Bishop of St. Asaph, Deacons 3, Priests 1. By the Bishop of Chichester, Deacons 11, Priests 7. By the Bishop of Gloucester and Bristol, Deacons 13, Priests 9. By the Bishop of Ely, Deacons 11, Priests 7. By the Bishop of Lincoln, Deacons 6, Priests 3. By the Bishop of Exeter, Deacons 6, Priests 2. By the Bishop of London, Deacons, 19, Priests 12. By the Archbishop of Cantury, Deacons 8, Priests 9. Total—109 Deacons; 74 Priests.

Domestic Intelligence.

Mississippi.—The Rev. William M. Green, D.D., Bishop elect of Mississippi, is expected to take charge of Trinity Church, Natchez, in the third week in January. Dr. Green has already removed to that place. The presiding bishop has fixed upon the 24th day of February next as the time for Dr. Green's consecration.—*Banner.*

Bishop-elect of Mississippi.—The Rev. William M. Green, late Professor in the University of North Carolina, and Bishop-elect of Mississippi, left Wilmington last week, after a few days sojourn among his connections here, for the field of his future labors. He expects to be consecrated at Jackson, in Mississippi, by Bishops Otey, Cobb, Polk, and Freeman.

It is a fact worthy of note, that Bishop Otey, of Tennessee, Bishop Polk of Louisiana, Bishop Hawks of Missouri, and Bishop-elect Green, of Mississippi, are all natives of North Carolina, (the latter of Wilmington,) and Bishop Freeman of Arkansas, was for many years Rector of a Parish in the State.—*Wilmington N. C. Chronicle.*

Michigan.—*Consecration of the Mariner's Church, Detroit.*—Yesterday, the fourth Sunday in Advent, the Mariner's Church in this city, was consecrated to the service and worship of God, by Bishop McCoskry. The Church (seats and aisles) was filled to its utmost capacity. Not less than eight hundred persons were present, hundreds going away unable to gain admittance to the Church. Morning Prayer was celebrated by the Rev. Mr. Taylor of St. Andrew's, Ann Arbor, and the Rev. Professor Williams, of the University of Michigan; the lessons were read by the Rev. Mr. Murray of this city, and the Rev. Mr. Magee of Grace Church, Mount Clemens; the sentence of consecration by the Rector, Rev. Horace Hills, Jr., the Ante-Communion service by the Bishop, who also preached the sermon, from Gen. vii. 1, 'Come thou and all thy house into the Ark.' We have listened to many sermons on similar occasions, but never with greater pleasure than to the one on this occasion. This Church is built of stone in the 'Perpendicular Gothic style of the 16th century,' will seat five hundred persons, and for beauty and impressiveness, is probably not equalled by any church for Mariners in our country. It is entirely finished and furnished in every particular—and what is better, is wholly paid for, and endowed, so as to be forever free to all. The cost of the Church, exclusive of the lot, was $14,000. The site (estimated to be worth $10,000) was the gift of a deceased female communicant of the Church, the funds for the erection and endowment of the church, were also the noble gift of the same, and a deceased sister, who was also a communicant of the Church.

The Bishop (who is ever ready when good may be done) has for the last three years, in addition to two services in his own church, preached on the afternoon of each Lord's day 'without money and without price' to large and increasing congregations of Mariners and others, in a chapel near the river, and when absent on his Episcopal duties, has provided for the supply of this interesting field; thus has a large and most interesting congregation of Mariners, and others who seldom before frequented the House of Prayer been gathered, who now are most regular in their attendance and devout in their worship, having one of the most beautiful, commodious and substantial church edifices in the western country.

May this example of the munificence and of the good already accomplished, stir up the hearts of many to go and do likewise. B.

Detroit, Dec. 24, 1849.—*Chris'n Witness.*

Correction.—The American clergyman at St. Thomas's, mentioned on the last page, is the Rev. J. J. Brandegee of Connecticut. The Rev. Mr. Hawley is at St. Croix.

In the communication of "A Catholic Priest" in our last number on the 6th line of the 5th paragraph, 5th column, *dele* the words "except the followers of Aquinas," which were interpolated on the revise by mistake.

CLERICAL CHANGES.

The Rev. R. U. Morgan D.D. of Reading, Penn., has received a call to the Rectorship of Trinity Church, New Rochelle, Westchester county, N. Y.

Married.

In St. Stephen's church, Portland, Me., Dec. 19th, by the Rev. J. Pratt, Rev. J. C. Smith, Rector of St. John's church, Bangor, Me., to Harriette Hooper, daughter of Gen. James Appleton of Portland.

Died.

On the 5th inst, at the residence of Mr. James J. Alston, near Randolph, Tenn., Miss Mary H. Alston, aged 41 years.

At Portsmouth, N. H., at the residence of his brother, the Rev Henry W. Sweetzer, of New York city, aged 40 years. He was born here and was educated at our town schools, and in the early part of life was connected in business with a brother, now deceased. Having a strong desire to enter the ministry, he relinquished his secular pursuits for that profession, and devoted himself to study. He entered Dartmouth College at the age of 22, was graduated at that Institution in 1835, and afterwards passed three years at the Theological Seminary in the city of New York. He was ordained in that city on the 27th of September, in 1838, and immediately afterwards accepted the Rectorship of St Andrew's church, in Walden, Orange county, in the state of New York, where he remained more than three years. He then accepted the invitation to be assistant minister at St. George's church, in Astoria, L. I., where he continued till about two years since, when he took charge of a Parochial school in the city of New York. While engaged in the duties of that school his health declined, and about the middle of last November he came here to pass a few days to recruit his health. Every day after his arrival his prostration increased. On the 29th of December last, he expired, full of faith, resignation, and hope. His remains were taken to St. John's church, on Monday, Dec. 31st, where the Psalm and Lesson of the Burial service were read by Rev. Prof. Goodwin, of Bowdoin College. After singing an appropriate hymn, a discourse was delivered by the Rev. Dr. Burroughs, from the words in Matthew, 25, verse 21—"Well done, thou good and faithful servant: thou hast been faithful over a few things: I will make thee ruler over many things: enter thou into the joy of thy Lord." The remainder of the Funeral service was performed by Dr. Burroughs.

Thus has passed to the church triumphant a most pious and worthy minister of Jesus Christ; one who amidst many painful trials cheerfully labored in his Master's service; one who lived the life and died the death of the righteous; one who was a good scholar, writer and preacher, and one who in all the relations and duties of life evinced the most perfect devotion and faithfulness.—*Portsmouth Journal.*

Acknowledgments.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 14th inst.

Ch of the Holy Martyrs, Rev J Millett, 2; Subscribers, A Treadwell, 2, Mrs Maria Doyle, 1, Mrs H S Craig, 2, Geo Coggill, 2,—7; Rev T D Harriman, Milton. Ct, by Stanford & Swords, 3; Rev D C Page, Memphis, Tenn, 18; ch of the Holy Communion, Rev W A Muhlenberg, D D, 100; total, $130.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan. 21, 1850. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 14th inst.

A Treadwell, don, 3; Mrs Maria Doyle, 1; G Coggill, 1; Rev D C Page, Memphis, Tenn, 11; total, 16.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 21, 1850. 20 John-st

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 8th inst., the following contributions, viz.:

From St John's ch, Kingston, 4 77; Zion, Little Neck, Rev H M Pease, 10 56; St Pauls ch, Whitehall, Rev G N Sleight, 5; St Saviours, Maspeth, Rev W Walsh, 4; St Annas, Fishkill Landing, Rev Dr Robertson, 25; Christ, Rye, Rev E C Bull, 18 75; St Pauls, Albany, Rev Dr Kip, 43; total, 111 08.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Jan. 22, 1850. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 31th ints, the following contributions, viz.:

From St James ch, North Salem, Rev O H Smith, 1 64; Christ, Paterson, Rev O H Smith, 1 48; St Mary's, Brooklyn, Rev J W Shackelford, 8 25; St Johns, Monticello, Rev E K Fowler, 3; Grace, Albany, Rev J R Davenport, 8 24; St Mary's ch in the Highlands, Rev R Shaw, 4 16; Mrs Hogart, 2; Mrs Donnelly, 2; P F C B, St Stephens, N Y, Rev Dr Price, 40; ch of the Holy Communion, N Y, Rev Dr Muhlenberg, 100; total, 170 77.

C. N. S. ROWLAND, Treasurer,
Dec. 22, 1849. 55 Water-st.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 15th inst, viz:

Grace ch, Sheldon, Vt, one-half, 4 75; Christ ch, Enosburgh, Vt, one-half, 1 75; School of Rogers by Rev Dr Whitehouse, Africa, 5; Ep'y offgs, from Grace ch, Trumbull, Ct, 3; St James, Fair Haven, Ct, 10 32; Christ ch, Harwinton, Ct, 2; St Johns, Stamford, Ct, 20 87; a lady of St Marks, N Y, 15; a friend, Brownsville, Pa, for China, 2; ch Advent, Phila, 40; St Lukes, Phila, Ep'y offgs, by members, 200; St Davids ch, Radnor, Pa, 8; St Matthews, Francisville, Pa, Africa, 22 17; Mrs W A Brown, 2; St Martin's par, Marcus Hook, Pa, Africa, 5; Hungais par, Va, 20; Bangor ch, Churchtown, Pa, for Africa, 34, of which 5 is from the S S; chapel, college of St James, Washington Co, Md, 25; St Marks, Washington co, Md, 8; St Johns ch, Albion, Ill, 5; St Lukes, Milan, O, 9, S S mis'y box of do, 1,—10; Fem Benev Soc, Christ, Hartford Ct, ed child, China, 25, do do, ed child, Africa, 20,—45; mis'y soc'y, Christ, Reading, Pa, 20; St Peters, Smyrna, De, 5; Grace, Plymouth, N C, 2; Christmas offgs, morning S S, St Johns, Providence, R I, 13 50; do colored S S, 2 76; St Pauls, Sing Sing, 17; St Peters, Perth Amboy, N J, 41 25; St John's, Cayahoga Falls, O, 6; St Thomas, Hancock, Md, 4; Christ, Pottstown, Pa, 15; St Andrews, Mount Holly, N J, 30; St Mary's, Brooklyn, N Y, 10; St Andrews, Wilmington, De, 22 50; St James, New London, Conn, 25; Trinity, Newark, N J, 23 12; Calvary, Tarboro' N C, 10 28; Trinity, Scotland Neck, 5 93,—16 21; St Pauls, East Chester, N Y, 8 60; colored S S, St Johns, Providence, collected during the year for Africa, 27 08; Mrs A Hool, King George co, Va, 10; a little boy on his 4th birth day, Goshen, N Y, for church at Cavalla, 1; ladies' benev soc'y, St Michaels, Bristol, R I, for China and Greece, 50; colored female and infant S Ss, St Andrews, 5th and last pay't, ed Jos Bullock, Africa, 20; St Pauls, Alexandria, Va, 38 50; do for Africa, 9 50; do, a class in S S, Africa, 10,—58; Christ, Sharon, Ct, 4 59; mis'y soc'y, Trinity ch, Factoryville, S I. China, 21 50; St Johns, Elizabethtown, N J, 31 35; Rev E M P Wells, Boston, Mass, 25; ch of the Holy Spirit, Rondout, N Y, 3; Trinity, Milton, Ct, 2; St Pauls ch, Bantam Falls, Ct, 1 50; Grace, Hamden, Ct, 30; St Johns ch, Cincinnati, O, 32 56; total, 1013 13.

J. SMYTH ROGERS, Treas.
New York, Jan. 22, 1850. No. 2 Park Place.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs S & S, from a member of the ch of the Ascension, 1.

LOT JONES, 77 Second Avenue.
New York, Jan 22, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

☞ The subscriber, Rector of the Free ch of the Holy Martyrs, gratefully acknowledges the following donation for the suffering poor in the eastern section of the city.

From A C, several articles of food and clothing.

At this festive season, while the poor are suffering, what wealthy individual will withhold his hand from an effort to improve the condition of the necessitous.

Donations may be left at Stanford & Swords, 139 Broadway, or with JAMES MILLETT,
133 Eldridge st.

Notices.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow street, near Grand.

Rev. Dr. Whitehouse will preach in this Church to-morrow evening—service to begin at 7 o'clock.

January 26th, 1850.

CALVARY FREE CHURCH, WILLIAMSBURGH.

Third st. near Grand.

The Rev. Francis C. Clements, assistant minister of St. Ann's church Brooklyn, will, by divine permission, deliver a sermon to the young, in the above place of worship, on Sunday evening next, Jan. 27th.

Service to commence at 7 o'clock.

January 26, 1850.

FAIR.—St. Simon's German Free Church.

It is proposed to hold a Fair the beginning of April next, the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above church.

Ladies interested in this undertaking are respectfully solicited to id in preparing and collecting suitable articles.

Contributions will be thankfully received by Mrs. Cook, 276 Houston st. and Mrs. Duncan, 166 Twelfth st.

Jan. 19, 1850.

SEAMEN'S MISSIONARY SOCIETY OF THE PROT. EPIS. CHURCH, N. Y.

A Sermon in behalf of this Society will be preached by Rev. G. T. Bedell, on Sunday eveniny next, (27th,) at the church of the Mediator, (Rev. Dr. Hawks,) 8th street, and a collection made to aid its funds.

All interested in the promotion of christianity among seamen are invited to attend. Service to commence at 7 1-2 o'clock.

January 26th, 1850.

Advertisements.

VALUABLE WORKS For Parish and Family Libraries, published and for sale by Stanford and Swords.

The Whole Duty of man, a new edition, edited by Rev. Dr. Hawkins, 75 cts.
Bp. Andrew's Devotions, edited by Rev. Henry McVickar, 50 cts.
Bp. Hobart's Christian Manual, 75c.
——— Companion for the Altar, 63c.
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——— On the Future State, 50c.
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——— What is Christianity, 38c.
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Rev. President Williams on Miracles, 38c.
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The Christian Year for children, by Mrs. Tuthill, 38c.
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Staunton's Church Dictionary, $1 25.
——— Church Chants, 75c.
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2. Ticknor's History of Spanish Literature, *North American Review.*
3. Eighteen Hundred and Fifty, *Burritt's Christian Citizen.*
4. The Annuals for 1850, *Examiner.*
5. Scientific Nomenclature, *Athenæum.*
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THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

THE EVERGREEN, A Monthly Church Offering. In entering upon the seventh year of this magazine, the proprietor would respectfully call to it the attention of members of the episcopal church. Its design is to furnish to the christian family a source of instruction, amusement and profit; to adapt its pages to the wants and comprehension both of parents and children, so that it may be a welcome visiter to all. Such a magazine, conducted upon true christian principles, and inculcating no lessons which are not in accordance with the teachings of the church, is a *desideratum* in the literature of the day. This, our periodical is intended to meet; and we ask the aid and co-operation of those who have at heart the spread and maintenance of correct religious principles.

The Evergreen is published monthly, each number contains 32 pages of reading matter, and is illustrated by a splendid steel engraving. The terms are $2 a year, in advance, and as we put our magazine at so low a price to bring it within the reach of *all*, we must ask our subscribers to be punctual in their remittances. Money may be sent to us, by mail, at *our risk*, and a receipt will be returned in the following number of our journal.

Any clergyman, or other person, who will obtain *four* subscribers, and remit the amount of their subscriptions, will be entitled to a fifth copy *gratis*, or to one of the back volumes of the Evergreen handsomely bound—and which sells at $2 50.

We take the following notice from the Churchman of Dec. 22, 1849.

"We have been presented with the bound volume of the Evergreen for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles; the book notices are judicious and discriminating; and it is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend."

N. B. Subscribers in New York, Brooklyn, Williamsburgh, Jersey City, and Newark, will have the magazine delivered at their residences.

Back volumes, containing portraits of many of our Bishops, and views of most of the churches in the city, may be had in sets, or single volumes.

W. H. ONDERDONK, Proprietor,
Jan 26–tf 161 Fulton street.

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D. D., LL. D., Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Rt. Rev. Bishop White, D. D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and will be secured by copy-right for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore.—Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more new subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D. D., Rt. Rev. Alonzo Potter, D D., LL. D, Rt. Rev. George Burgess, D. D., Rt. Rev. B. B. Smith, D. D., Lev. Samuel Farmar Jarvis, D. D. LL. D., Rev. Francis Hawks, D. D. LL. D., Rev. Prof. McVickar, D. D., Rev. Pres. Hale, D. D., Rev. Prof. Turner, D. D., Rev. C. F. Cruse, D. D., Rev. Thomas Atkinson, D. D., Rev. Silas Totton, D. D., Rev. Samuel Fuller, D. D., Rev. Alexander H. Vinton, D. D., Rev. Rev. William Ingraham Kip, D. D. Rev. President Williams, D. D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Hichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL. D., Rev, Prof J. D. Ogilby, D. D., Rev. T. S. Savage, M. D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson. Hon. I. F. Redfield, LL. D., Hon Wilkins Updike, Rev. W. D. Wilson, D. D., Rev. J. A. Hicks, D. D., Rev. Francis Vinton, D. D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Peet, Esq., Rev. Josiah Swett.

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New Haven, January 1, 1850.

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Nett Accumulated Fund, 31st October, 1849, exceeding 900,000 dollars.

This institution, during the month of December, issued one hundred and seventeen new Policies, viz:

To Merchants & Traders,	41	To Farmers	2
Mechanics	12	Clergymen	3
Manufacturers	5	Civil Engineer	1
Agent	3	Dentist	2
Lawyers	6	Cashier	2
Clerks	19	President R R. Co.	0
Artists	1	Officers in the Navy	0
Widows	1	Other occupations	18
Student	1		
	89		28

Total insured, 117

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Isaac Abbatt, Secretary.
Minturn Post, M. D., Physicians. Dec 15—2t

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To Merchants	16	To Manufacturers	9
Mechanics	15	Physicians	6
Farmers	7	Lawyers	3
Clerks	7	Clergymen	2
Purser U. S. Navy	1	Ladies	2
U. S. Consul	1	Auctioneer	1
Civil Engineer	1	Shipmasters	2
Judges Sup. Court	2	Mariners	3
Brokers	2	Others	12
	52		40
Lives insured			92

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Poetry.

For the Churchman.

To the Missionaries of the Cross.

God hold them in His keeping,
Who plead with outstretched hands
For souls in error sleeping
In far-off churchless lands.

Home's loved allurements leaving,
By holy impulse stirred,
Mid scoff and unbelieving
To bear God's blessed word,

O'er pathless prairies bending
Their solitary way;
Through lone old forests wending,
Glad tidings to convey.

Their vesper hymns ascending
Where wild herds seek their lair,
In mellow cadence blending
With the solemn tones of prayer.

To win on fields of glory
Huzzas and loud acclaim;
To leave to song and story
A proud and peerless name;

To see a breathless nation
Hang on their lips of fire,
While halls of legislation
Roll back their burning ire;

For *this* men peril heaven,
With reckless folly slight
Its free salvation given
To all who ask aright.

But *far more pure and brilliant*
The *wreath his brow* shall *win*,
Who strikes with spirit valiant
'Gainst legions leagued in sin.

Who in his holy ardor
Dares scath, and scorn, and loss,
To plant by stream and border,
The banner of the Cross.

Who in wrapt vision kneeling
Looks out with flashing eye,
On ransomed armies wheeling
Their serried hosts on high.

While on his ear is pealing
Their loud exulting cry;—
The Lamb once slain for healing
Our Priest to plead on high,

A conqueror now and glorious
O'er all the nations known,
The Saviour comes victorious
Our King to claim His own.

Epiphany, 1850. C. H.

Selected Matter.

(From the Spirit of Missions.)

CHINA.—*Report of the Rev. Phineas D. Spalding.*

SHANGHAI, 1849.

Wednesday, March 22d.—To-day, the teacher of whom I have spoken above, and who was to write to his friends at Suchan, to get their consent to enter the religion of Jesus, showed me the reply which he had received. It is from an aged uncle of seventy-six years, formerly an officer under government, but who has retired from office. The teacher's own father and mother died when he was about five years of age. He looks up to this old uncle as his guardian, with the respect and reverence due to a father. He gave me the letter at my request, a translation of which I here insert, thinking it will be interesting to many at home, as affording a little insight into the heathen mind, and its adverse position to the Gospel of Christ. The following is a translation of the letter:—

"To my nephew, Tsy-Ngay, I write this letter, and give it to him to read. The written words of your letter, which came to me, say, you desire to enter religion. Now, to enter religion is to forsake the duties we owe to a father and the emperor. In our family for generations and ages, have been those, who are high in office, and have received the favor of the emperors, and have handed down an unimpeachable name, and have thus been constantly retained in the rank of our ancestors. Moreover, on your own head you have the emblems of rank, and around your own body you have the girdle of honor. (This last sentence refers to the button worn on the cap, as a mark of imperial favor. The degree of rank is denoted by the color. The girdle spoken of refers to one in which is set a precious stone."

"Why is it, that you, in your heart, do not desire to read the books, and become intelligent and wise, and hope to rise in rank and attain to be a Mandarin. Then you can make some returns of the emperor's favor, in spreading abroad the glorious name of your father and mother. Still more, you will then be able to hand down power and a great inheritance to your own posterity. I do not want you to think about or meddle with the principle of things You say, if you enter religion, then your soul will go to Heaven, and enjoy everlasting happiness. These words are altogether erroneous, and it is not right to treat them as real, because they have no proof. How can you take this present time, good things and happiness, and throw them away? At the present time, your being engaged in explaining the books does not compensate you, even not sufficient to nourish your family, and the amount must needs be made up. Therefore you must only instruct them clearly in the righteous doctrines, and not forget your own high origin. If you will deceive yourself, and not become intelligent; if you enter religion, and forsake your father and the emperor, you will certainly come to ruin. Besides this, you cannot any longer be numbered among the posterity of our family; and you cannot receive the monthly allowance of the government. Truly think and see which is better, to throw away all these good things, or not to throw them away.

(Signed,) YUNG TING."

The date of this letter is written on the back of the envelope outside, and is thus: Suchan, first month, 24th day, reign of Tau-Kwong, twenty-ninth year. This corresponds with our 16th of February, 1849. The nephew or person to whom the letter was written, thought that his uncle's condemnation of the immortality of the soul was almost too glaring, and needed some apology; so he said, he did not know, because he had never read the Scriptures, and therefore he thought there was no proof. I gave him a copy of the Old and New Testament, with a Catechism and other good Christian books, which he sent to his old uncle, and I hope and pray they will prove a blessing to his soul, before he goes into eternity.

Friday Evening, March 23d.—There were one hundred and twenty present at the service.

Sunday, March 25th.—Morning congregation about eighty persons, and very attentive. This morning, during service, a very aged beggar woman came into the chapel, and walked to and fro, distracting the attention of the hearers, and much to my own inconvenience, when one of the congregation, a very respectable person in appearance, gave the old lady two cash, hoping that she would then go out, or sit down; but she continued to walk about, when the same person ran up, took her by the hand, and led her to the outer door, and returned himself, and remained during the service. The evening was wet and dark, and I had only about fifty present. Among the number I noticed several who were present in the morning.

Tuesday Afternoon.—Engaged with the poor people. At the evening service, between seventy and eighty persons present.

Friday Evening, 30th.—A rainy night, and forty persons present.

Saturday, March 31st.—Attended the marriage ceremony of Chung-Chang and his wife, at the Mission Chapel; the service was in Chinese, and performed by the Bishop. It was that of the Church, translated entire from the Prayer-Book. Chung-Chang is the eldest boy in the school, and was betrothed when he was received by us. When the time came for the marriage, he told his parents he could not, after all the Christian instruction he had received, worship heaven and earth, which is part of the Chinese marriage ceremony. With much reluctance the parents consented to his being married according to the rites of the Christian Church. The young man is not himself a baptized person, and consequently there were no vows of renunciation of heathen rites upon him. Taking all the circumstances into consideration, it was an interesting ceremony, and we pray that God will enlighten his heathen mind until he shall become a decided follower of the Lord Jesus. Chai has contrived to read to me regularly, and has now nearly finished the reading of St. Matthew's Gospel, with commentary. I trust at the end of this year he will be prepared to receive the office of a deacon in the Church of God, and exercise the same to His glory and the good of souls. I believe I have now given you an account of all that has transpired in my field of labor, which would be of general interest to the Church. May it please God to call many more laborers into this field, over which you are set in the Lord, and bless you abundantly in the guidance of the work committed into your hands, is the fervent prayer of your obedient servant in the Gospel of Christ.

P. D. SPALDING.

Diocese of Antigua.

We copy with much pleasure the annexed account of the new Church in St. Thomas's. The Rector is the Rev. Fletcher J. Hawley, canonically connected with this Diocese; and it will gladden the hearts of many friends here to read this statement of the prosperous condition of his interesting charge.

The Bishop of Antigua, at the close of last year, visited the Danish islands of St. Cruz and St. Thomas. By a late ordinance of the King of Denmark, the English Church in these islands is now placed under the jurisdiction of the Bishop; and it was for the purpose of holding confirmations in the exercise of this jurisdiction, that his course was directed thither on the occasion in question. The visit was rendered of peculiar interest from two causes; first, from its being the first the Bishop had made there since the emancipation of the slaves; and next, from his having been called upon, in St. Thomas's, to consecrate a new church, erected through the laudable and untiring efforts of the English residents. In connexion with this last-named event, the following remarks are given from the Bishop's letter:—

"I enclose a copy of a photogenic view of the new, in fact, first English church, All Saints, in St. Thomas's, which I had executed the day after the consecration. I cannot, however, forbear observing that the *exertions and sacrifices* of this congregation, consisting for the most part, of *persons in humble and poor circumstances*, are beyond praise. I am most fully persuaded that the visits of the Bishop, first commenced by Bishop Coleridge, and regularly followed up by me, and of the occasional visits of other ministers of the Church, have contributed to foster that spirit of zeal, which has led to the important result of the erection of the church, which will be a blessing to all the members of our Church resident in that Colony, and to those that from time to time may visit it, on the emergencies of business."

Subjoined is a more detailed account of the past history and present position of the congregation:—

"Its first minister was the Rev. Mr. McLaughlin, who laid its foundations, and ministered in it for a number of years. From his death, in 1837, for a period of ten years there was no regular clergyman, and services were only occasionally performed. This was owing, in part, to the want of ministers in the neighboring diocese, Antigua, and, in part, to the inability of the congregation to provide for a competent support. During all this time many, despairing of better times, went over to the Dutch Reformed Communion; yet it is but fair to add, that the great majority of the people remained true to their baptismal faith, nor did the congregation cease to make earnest efforts for the settlement of a regular pastor. In June, 1847, the writer, a deacon of the American Church, took charge of the congregation, in hopes, under God's blessing, of reuniting it and establishing it. Immediate measures were adopted for raising a fund for the erection of a place of worship. As none of the people were wealthy, and the greater part of them were quite destitute, it was determined to adopt a system of *weekly contributions*, which might be adapted to the circumstances, and call for the whole energies of the congregation. Accordingly it was proposed that every member should give a sum not less than a halfpenny, and not exceeding a shilling per week. A proper place and a suitable time were appointed for the collections, which were made by the Minister, assisted by a number of ladies. Every exertion was made to secure a large number of subscribers, and to ensure fidelity and regularity in the contributions. The people entered into the plan with great unity and determination, and amid difficulties and discouragements, it was pursued for a period of a year and a half, and is still in successful operation. It was particularly gratifying to observe the interest manifested by the colored population and the humbler classes of society, many of whom regularly laid by a considerable portion of their daily earnings for this purpose. In about a year's time we had collected about 2000 dollars, the greater part of which was invested in a suitable lot for building. It was then determined to come before the public with an appeal for a general subscription; and although the pecuniary resources of the island were sadly affected by the recent convulsions, we were made glad by a universal sympathy and a hearty response from our liberal fellow-citizens. About 4500 dollars were immediately subscribed, a considerable part of which was given by persons of other forms or forms of religion. With this we commenced the erection of a church edifice.

"One of our Vestrymen, a gentleman of taste, undertook the superintendence of the building, and gave very material assistance through its progress. The stone was furnished at a cheap rate by another gentleman, who was happily building near us at the time. They were brought down from the quarry upon the heads and shoulders of our own people, who, to the number of three or four hundred, worked during the moonlight of the fine months. The readiness and industry which was exhibited in this part of the labor was in the highest degree interesting. The masons and carpenters gave up as a donation a certain proportion of their weekly wages, while the women added their mite in carrying stone and mortar. The planters also sent in gratuitously from the country whatever stock was necessary for the purposes of carting. In many other ways, not necessary to mention, important assistance was derived; during the whole progress of the building the ladies were indefatigable in soliciting and procuring subscriptions. In addition to other kinds of aid, 8000 dollars in money were raised and expended. The edifice was thus erected and put in a proper state for consecration, and it was set apart to the service of God on the 21st of November, 1848, by the Right Rev. the Bishop of Antigua. 'Hitherto the Lord hath helped us.' It is impossible for the Minister adequately to express his feelings of devout gratitude and admiration for the real perseverance and energy which have been put forth in this work and labour of love. It is firmly believed, all things considered, that few instances can be shown in our day of a deeper interest in the cause of religion, of a more devoted attachment to the Church of Christ, and of a greater degree of self-denial and exertion, than have in the present instance been manifested.

"Thus far no external aid has been received. The vast majority of members of the congregation are poor in this world's goods. It is a matter of considerable difficulty for them to support a Clergyman, and meet the necessary expenses for obtaining religious worship. For this great object they are willing to submit to many sacrifices, and to put forth every exertion in their power. Their house of prayer is still incomplete. It will require at least 4000 dollars to put it into a satisfactory state. The congregation it is hardly expected will be able amongst themselves to raise the means necessary: such is their present situation. May the facts which have been thus simply set forth fall in the way of some who bear good will to Sion! May God graciously dispose the hearts of more of their brethren to relief! May the Church of our fathers not be unmindful of a distant branch of her communion, feeble in resources, but strong in a loving and unchanging attachment to her doctrines, her discipline, and her worship.

"The statistics of the parish are as follows:—

"Number of Members about	- - -	1500
"	Communicants - -	300
"	Regular Church Attendants	350 to 500
"	Sunday School Scholars -	200
"	" Teachers -	35
"	Baptisms last year - -	85
"	Marriages - - -	9
"	Burials - - - -	63."

The foregoing statement admirably illustrates the truth of the proverb, that "*union is strength*," and forcibly shows what a single parish can do towards the support and spread of the truth where all its members are of "one heart and one mind." What a blessing this in itself, and how blessed are its fruits! What could not the 11,000 parishes of England effect were they but united as one man, to aid in the Propagation of the Gospel. It is not unreasonable to hope that the Christians in St. Thomas's will be enabled to put the finishing stone to the goodly structure they have erected, through the aid of the West Indian Church.—*Oct. Rep. Soc. Prop. of the Gospel.*

New College at Oxford.

Some of the truest friends of the Church of England have formed the plan of a new College at Oxford; and this proposition has called forth a virulent flow of Low Church rancor and abuse. We take from the *Toronto Church* the following excellent letter, which fully explains and ably defends the scheme.

The *Morning Chronicle* having made some observations on the proposed new college at Oxford, suggesting as a difficulty in carrying it into effect, that, from the proposed economy of its establishment, the members would be looked down upon by undergraduates of other colleges, the Rev. C. Marriott has replied to our contemporary's remarks in the following letter:—

"Sir,—Although I have usually but little time for the public journals, I have been led, by a friend, to take notice of an article in your Wednesday's paper, bearing upon a scheme I have long had at heart. I do not expect to bring you over exactly to my own views; but I still wish to say a few words on the discouraging considerations you have brought forward. I would not venture an intemperate, or even an unkind, attack; but I may parley with one who comes forward on rational principles, and in a candid spirit. I may venture to assure you that those who are concerned in the plan are far too practical to be amusing themselves with medievalisms, and that a plain, straightforward, economical college is intended. And why such a college should not find place in Oxford, after twenty years' experience, I cannot understand. I have witnessed a gradual growth, during the whole of that period, of sympathy with the poorer students, and I believe it is time to take advantage of that growth by a positive step. You will excuse me if I should not regret its turning away the hand of the spoiler from institutions which I love, even in their decay, and believe to be still capable of restoration—that belief being grounded on what I have known and experienced.

"The truth is, Oxford is already open to the poor scholar, though less extensively than I could wish. Poverty and wealth are relative terms; and many that are not entirely destitute of means need assistance, in order to make them good scholars and efficient men, or to enter on life with tolerable comfort and success. The endowments of Oxford are already mainly in the hands of this latter class, and considering that the whole of them do not equal the income of some private individuals, they already accomplish a good deal of good. If you fear incidental evils in a plan evidently good in itself, I may be allowed to fear the loss of some good in sweeping reformation from without.

"I have no sympathy with those who would acquiesce in the displacement of the poor by the rich. But I must maintain that Oxford ought still to educate the rich; and I further think that she may allow them some little safety-valves in the way of expenditure—less, indeed, than at present, but still more than enough for those who can with difficulty muster £80 or £100 a year. I do not say it would do any harm to the sons of our millionaires to live for a time under such control; but I say, that, while John Bull is John Bull, they will not, as a class, do so: and yet I hope quiet people may take their own way, and live by rule if they like it.

"Now, Oxford clearly wants more rooms, for there is a real want long before every corner is actually full. The last corner is not always the cheapest to occupy; and there is a large class to whom increased accommodation at small expense would be a great boon. Under such circumstances our forefathers came forward with foundations: and why should not we? Theirs were for a fourth part of our population, and most of them for a country crowded with monasteries. They were not for the poor alone, but for all classes, so far as general education is concerned; and I believe even very early, with a distinction of classes.

"The difficulties you mention have, of course, occurred to us, and have been carefully weighed a thousand times, and the result is, that all who are at all acquainted with the present working of things here are well assured they can be surmounted. If the assertion of one who has lived in Oxford nearly the whole of the last twenty years, with his eye directed to the point in question from the very commencement of his residence, is worth listening to, I may be allowed to say that contempt or jealousy toward poor scholars exists in Oxford to no extent that could injure a vigorous and industrious college. Fashionable young men will have such failings while fashionable young men exist, and a few others will be fools enough to be led by them; but a plain, honest man can leave them to themselves, and go about his own business as if they did not exist.

"As to a rivalry of classes, I cannot think it is much to be feared here. So long as 'order of merit' is kept out of our school there is little scope for it. Besides we have no colleges that can take such a position in this University as Trinity and St. John's do in Cambridge. We have no bitter rivalry now, though our colleges have their characteristics; nor should we have any the more for having two, or three more colleges. It remains to be proved that such a circumstance would lead to anything more than a little of that reasonable and laudable emulation which is already produced whenever any college, like Baliol or Lincoln of late, takes to working; and I am much mistaken if practice will prove it so. It may be safely affirmed that an Oriel fellowship will be as open to deserving members of a poor scholars' college as it is now to our own Bible clerks, two of whom I have known to be admitted in open competition with the University. The facility with which men pass from one college to another makes Oxford much less liable to divisions than Cambridge. I know those who retain their Baliol, Corpus, or Exter attachments at Oriel, or their Oriel ones at Baliol or Magdalen, and a new college would very soon establish similar relations with its neighbors. Again, a new field is more favorable for an improved example, and it is not the least unlikely that if a new system were attended with success, old colleges would adopt it, in whole or in part. Such is the history of monastic reform of old; and though the case is different, the analogy is almost perfect. However, I trust, it will not be long before we are able to give a far more effectual answer to objections, by the less logical but very effective method, '*solvitur ambulando*,' and to that test I appeal with simple and undoubting confidence. I know poor scholars, and I know the existing scholars of Oxford, and what they are ready to do, and knowing these well, no man can doubt but that such an attempt would amply repay a liberal expenditure.—I remain, Sir, your obedient servant, C. MARRIOTT.

"Oriel College, Oxford, Nov. 24, 1849."

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Aug. 18,-tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, **Miss Ayres**, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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Dec. 1, 1849—tf

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Jan. 29, '49,—tf

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August 18—tf

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